



*In the name of Allah: the Compassionate, the Merciful*

## سورة البقرة

# AL-BAQARAH

### Name

Why the name **AL-BAQARAH**?

**AL-BAQARAH** (the Cow) has been so named from the story of the Cow occurring in this Surah (vv. 67-73). It has not, however, been used as a title to indicate the subject of the Surah. It will, therefore, be as wrong to translate the name Al-Baqarah into "The Cow" or "The Heifer" as to translate any English name, say Baker, Rice, Wolf etc., into their equivalents in other languages or *vice versa*, because this would imply that the Surah dealt with the subject of "The Cow". Many more Surahs of the Quran have been named in the same way because no comprehensive words exist in Arabic (in spite of its richness) to denote the wide scope of the subject discussed in them. As a matter of fact all human languages suffer from the same limitation.

### Sequence

Though it is a Madani Surah, it follows naturally a *Makki* Surah Al- Fatihah, which ended with the prayer : "Show us the straight way". It begins with the answer to that prayer, "This is the Book (that) . . . is guidance. . ."

The greater part of Al-Baqarah was revealed during the first two years of the Holy Prophet's life at Al-Madinah. The smaller part which was revealed at a later period has been included in this Surah because its contents are closely related to those dealt within this Surah. For instance, the verses prohibiting interest were revealed during the last period of the Holy prophet's life but have been inserted in this Surah. For the same reason, the last verses (284-286) of this Surah which were revealed at Makkah before the migration of the Holy Prophet to Al-Madinah have also been included in it.

## Historical Background

In order to understand the meaning of this Surah, we should know its historical background:

1. At Makkah the Quran generally addressed the *mushrik* Quraish who were ignorant of Islam, but at Al- Madinah it was also concerned with the Jews who were acquainted with the creed of the Unity of Allah, Prophethood, Revelation, the Hereafter and angels. They also professed to believe in the law which was revealed by Allah to their Prophet Moses (Allah's peace be upon him), and in principle, their way was the same (Islam) that was being taught by Prophet Muhammad (Allah's peace be upon him). But they had strayed away from it during the centuries of degeneration and had adopted many un-Islamic creeds, rites and customs of which there was no mention and for which there was no sanction in the Torah. Not only this: they had tampered with the Torah by inserting their own explanations and interpretations into its text. They had distorted even that part of the Word of God which had remained intact in their Scriptures and taken out of it the real spirit of true religion and were now clinging to a lifeless frame of rituals. Consequently their beliefs, their morals and their conduct had gone to the lowest depths of degeneration. The pity is that they were not only satisfied with their condition but loved to cling to it. Besides this, they had no intention or inclination to accept any kind of reform. So they became bitter enemies of those who came to teach them the Right Way and did their worst to defeat every such effort. Though they were originally Muslims, they had swerved from the real Islam and made innovations and alterations in it and had fallen victims to hair splitting and sectarianism. They had forgotten and forsaken Allah and begun to serve mammon. So much so that they had even given up their original name "Muslim" and adopted the name "Jew" instead, and made religion the sole monopoly of the children of Israel.

This was their religious condition when the Holy Prophet went to Al-Madinah and invited the Jews to the true religion. That is why more than one third of this Surah has been addressed to the children of Israel. A critical review of their history, their moral degeneration and their religious perversions has been made; side by side with this the high standard of morality and the fundamental principles of the pure religion have been put forward in order to bring out clearly the nature of the degeneration of the community of a prophet when it goes astray and to draw clear lines of demarcation between real piety and formalism, and the essentials and non-essentials of the true religion.

2. At Makkah Islam was mainly concerned with the propagation of its fundamental principles and the moral training of its followers. But after the migration of the Holy Prophet to Al-Madinah, where Muslims had come to settle from all over Arabia and where a tiny Islamic State had been set up with the help of the Ansar (local supporters), naturally the Quran had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference between the themes of the surahs revealed at Makkah and those at Al- Madinah. Accordingly about half of this Surah deals with those principles and regulations which are essential for the integration and solidarity of a community and for the solution of its problems.
3. After the migration to Al-Madinah, the struggle between Islam and un-Islam had also entered a new phase. Before this the Believers, who propagated Islam among their own clans and tribes, had to face its opponents at their own risk. But the conditions had changed at Al-

Madinah, where Muslims from all parts of Arabia had come and settled as one community, and had established an independent city state. Here it became a struggle for the' survival of the Community itself, for the whole of non- Muslim Arabia was bent upon and united in crushing it totally. Hence the following instructions, upon which depended not only its success but its very survival, were revealed in this Surah :-

1. The Community should work with the utmost zeal to propagate its ideology and win over to its side the greatest possible number of people.
2. It should so expose its opponents as to leave no room for doubt in the mind of any sensible person that they were adhering to an absolutely wrong position.
3. It should infuse in it's members (the majority of whom were homeless and indigent and surrounded on all sides by enemies) that courage and fortitude which is so indispensable to their very existence in the adverse circumstances in which they were struggling and to prepare them to face these boldly.
4. It should also keep them ready and prepared to meet any armed menace, which might come from any side to suppress and crush their ideology, and to oppose it tooth and nail without minding the overwhelming numerical strength and the material resources of its enemies
5. It should also create in them that courage which is needed for the eradication of evil ways and for the establishment of the Islamic Way instead.

That is why Allah has revealed in this Surah such instructions as may help achieve all the above mentioned objects.

4. During this period, a new type of "Muslims," *munaifiqin* (hypocrites), had begun to appear. Though signs of duplicity had been noticed during the last days at Makkah, they took a different shape at Al-Madinah. At Makkah there were some people who professed Islam to be true but were not prepared to abide by the consequences of this profession and to sacrifice their worldly interests and relations and bear the afflictions which inevitably follow the acceptance of this creed. But at Al-Madinah different kinds of *munaifiqin* (hypocrites) began to appear. There were some who had entered the Islamic fold merely to harm it from within. There were others who were surrounded by Muslims and, therefore, had become "Muslims" to safeguard their worldly interests. They, therefore, continued to have relations with the enemies so that if the latter became successful, their interests should remain secure. There were still others who had no strong conviction of the truth of Islam but had embraced it along with their clans. Lastly, there were those who were intellectually convinced of the truth of Islam but did not have enough moral courage to give up their former traditions, superstitions and personal ambitions and live up to the Islamic moral standards and make sacrifice in its way.

At the time of the revelation of Al-Baqarah, all sorts of hypocrites had begun to appear. Allah has, therefore, briefly pointed out their characteristics here. Afterwards when their evil characteristics and mischievous deeds became manifest, Allah sent detailed instructions about them.

## Theme: Guidance

This Surah is an invitation to the Divine Guidance and all the stories, incidents etc., revolve round this central theme. As this Surah has particularly been addressed to the Jews, many historical events have been cited from their own traditions to admonish and advise them that their own good lies in accepting the Guidance revealed to the Holy Prophet. They should, therefore, be the first to accept it because it was basically the same that was revealed to Prophet Moses (Allah's peace be upon him).

## Topics and their Interconnection

These introductory verses declare the Quran to be the Book of Guidance : enunciate the articles of the Faith -- belief in Allah, Prophethood and Life-after-death; divide mankind into three main groups with regard to its acceptance or rejection -- Believers, disbelievers and hypocrites. **1 - 20**

Allah invites mankind to accept the Guidance voluntarily and to submit to Him, the Lord and the Creator of the Universe and to believe in the Quran, His Guidance, and in the Life-after-death. **21 - 29**

The story of the appointment of Adam as Allah's Vicegerent on Earth, of his life in the Garden, of his falling a prey to the temptations of Satan, of his repentance and its acceptance, has been related to show to mankind (Adam's offspring), that the only right thing for them is to accept and follow the Guidance. This story also shows that the Guidance of Islam is the same that was given to Adam and that it is the original religion of mankind. **30 - 39**

In this portion invitation to the Guidance has particularly been extended to the children of Israel and their past and present attitude has been criticised to show that the cause of their degradation was their deviation from the Guidance. **40 - 120**

The Jews have been exhorted to follow Prophet Muhammad (Allah's peace be upon him) who had come with the same Guidance and who was a descendant and follower of Prophet Abraham whom they highly honoured as their ancestor, and professed to follow as a prophet. The story of the building of the Ka`abah by him has been mentioned because it was going to be made the qiblah of the Muslim Community. **121 - 141**

In this portion, the declaration of the change of *qiblah* from the Temple (Jerusalem) to the Ka`abah (Makkah) has been made as a symbol of the change of leadership from the children of Israel to the Muslim Community, which has also been fore-warned to guard against those transgressions against the Guidance that had led to the deposition of the Jews. **142 - 152**

In this portion practical measures have been prescribed to enable the Muslims to discharge the heavy responsibilities of the leadership that had been entrusted to them for the promulgation of Guidance. Salat, Fast, Zakat, Haj and Jihad have been prescribed for the moral training of the *Ummat*. The Believers have been exhorted to obey authority, to be just, to fulfill pledges, to observe treaties, to spend wealth etc., in the way of Allah. Laws, rules and regulations have been laid down for their organisation, cohesion and conduct of day-to-day life and for the solution of social, economic, political and international problems; on the other hand, drinking, gambling, lending money on interest etc., have been prohibited to keep the *Ummat* safe from disintegration. In between these, the

basic articles of the Faith have been reiterated at suitable places, for these alone can enable and support one to stick to the Guidance. **153 - 251**

These verses serve as an introduction to the prohibition of lending money on interest. The true conception of Allah, Revelation and Life-after-death has been emphasised to keep alive the sense of accountability. The stories of Prophet Abraham (Allah's peace be upon him) and of the one who woke up after a sleep of hundred years have been related to show that Allah is All-Powerful and is able to raise the dead and call them to account. The Believers, therefore, should keep this fact in view and refrain from taking interest on money. **252 - 260**

The theme of **153 - 251** has been resumed and the Believers have been exhorted to spend in the way of Allah in order to please Him alone. In contrast to this, they have been warned against the evils of lending money on interest. Instructions have also been given for the honest conduct of day-to-day business transactions. **261 - 283**

The basic articles of the Faith have been recapitulated here at the end of the Surah, just as they were enunciated at its beginning. Then the Surah ends with a prayer which the Muslim Community needed very much at that time when they were encountering untold hardships in the propagation of the Guidance. **284 - 286**

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

## الم ﴿١﴾

Alif-Lam-Mim

الم

Translit	'Alif-Lām-Mīm
AhmedAli	الم
Jalandhry	الم
YusufAli	Alif Lam Mim.
M.Khan	Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]
Pickthal	Alif. Lam. Mim.
Shakir	Alif Lam Mim.

## ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

No	لَا	the Book	الْكِتَابُ	That	ذَٰلِكَ
a guidance	هُدًى	in it	فِيهِ	Doubt	رَيْبَ

Translit	<i>Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna</i>
AhmedAli	یہ وہ کتاب ہے جس میں کوئی بھی شک نہیں پرہیزگاروں کے لیے ہدایت ہے
Jalandhry	یہ کتاب (قرآن مجید) اس میں کچھ شک نہیں (کہ کلام خدا ہے۔ خدا سے) ڈرنے والوں کی رہنما ہے
YusufAli	This is the Book; in it is guidance sure, without doubt, to those who fear Allah.
M.Khan	This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
Pickthal	This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
Shakir	This Book, there is no doubt in it, is a guide to those who guard (against evil).

## الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

in unseen (unperceivable humanly apparently)	بِالْغَيْبِ	Believe	يُؤْمِنُونَ	Who	الَّذِينَ
and out of what	وَمِمَّا	the prayer	الصَّلَاةَ	and perform	وَيُقِيمُونَ
		they spend	يُنْفِقُونَ	We have provided them	رَزَقْنَاهُمْ

Translit	<i>Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqīmūna Aṣ-Ṣalāata Wa Mimmā Razaqnāhum Yunfiqūna</i>
AhmedAli	جو بن دیکھے ایمان لاتے ہیں اور نماز قائم کرتے ہیں اور جو کچھ ہم نے انہیں دیا ہے اس میں خرچ کرتے ہیں
Jalandhry	جو غیب پر ایمان لاتے اور آداب کے ساتھ نماز پڑھتے اور جو کچھ ہم نے ان کو عطا فرمایا ہے اس میں سے خرچ کرتے ہیں

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them.
M.Khan	Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salât), and spend out of what we have provided for them [i.e. give Zakât, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd,].
Pickthal	Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
Shakir	Those who believe in the unseen and keep up prayer and spend out of what We have given them.

## وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

in what	بِمَا	believe	يُؤْمِنُونَ	and who	وَالَّذِينَ
and what	وَمَا	to you	إِلَيْكَ	has been revealed (sent down)	أُنْزِلَ
and in the Hereafter	وَبِالْآخِرَةِ	before you	مِنْ قَبْلِكَ	was revealed	أُنْزِلَ
		believe with certainty	يُوقِنُونَ	they	هُمْ

Translit	Wa Al-Ladhîna Yu'uminûna Bimâ 'Unzila 'Ilayka Wa Mâ 'Unzila Min Qablika Wa Bil-'Ākhirati Hum Yûqinûna
AhmedAli	اور جو ایمان لاتے ہیں اس پر جو اتارا گیا آپ پر اور جو آپ سے پہلے اتارا گیا اور آخرت پر بھی وہ یقین رکھتے ہیں
Jalandhry	اور جو کتاب (اے محمد ﷺ) تم پر نازل ہوئی اور جو کتابیں تم سے پہلے (پیغمبروں پر) نازل ہوئیں سب پر ایمان لاتے اور آخرت کا یقین رکھتے ہیں
YusufAli	And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.
M.Khan	And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him ) and in that which we sent down before [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell,)
Pickthal	And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
Shakir	And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

## أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

guidance	هُدًى	on	عَلَىٰ	those(are)	أُولَئِكَ
and those (are)	وَأُولَئِكَ	their Lord	رَبِّهِمْ ۖ	from	مِنْ
		the successful	الْمُفْلِحُونَ	they (who are)	هُمْ

Translit	'Ulā'ika `Alā Hudāan Min Rabbihim Wa 'Ulā'ika Humu Al-Mufliḥūna
AhmedAli	وہی لوگ اپنے رب کے راستہ پر ہیں اور وہی نجات پانے والے ہیں
Jalandhry	یہی لوگ اپنے پروردگار (کی طرف) سے ہدایت پر ہیں اور یہی نجات پانے والے ہیں
YusufAli	They are on (true guidance), from their Lord and it is these who will prosper.
M.Khan	They are on (true) guidance from their Lord, and they are the successful.
Pickthal	These depend on guidance from their Lord. These are the successful.

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Shakir	These are on a right course from their Lord and these it is that shall be successful.
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**إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾**

disbelieve	كَفَرُوا	those who	الَّذِينَ	verily	إِنَّ
whether	أَمْ	to them	عَلَيْهِمْ	same	سَوَاءٌ
do not	لَمْ	or	أَمْ	you warn them	أُنذَرْتَهُمْ
they would believe	يُؤْمِنُونَ	not	لَا	(you) warn them	تُنذِرُهُمْ

Translit	'Inna Al-Ladhīna Kafarū Sawā'un `Alayhim 'A 'Andhartahum 'Am Lam Tundhirhum Lā Yu'uminūna
AhmedAli	بے شک جو لوگ انکار کر چکے ہیں برابر ہے انہیں تو ڈرائے یا نہ ڈرائے وہ ایمان نہیں لائیں گے
Jalandhry	جو لوگ کافر ہیں انہیں تم نصیحت کرو یا نہ کرو ان کے لیے برابر ہے۔ وہ ایمان نہیں لانے کے
YusufAli	As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.
M.Khan	Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him ) warn them or do not warn them, they will not believe.
Pickthal	As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.
Shakir	Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

**حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾**

on	وَعَلَى	Allah	اللَّهُ	(has) set a seal	حَتَّمَ
their hearings	سَمْعِهِمْ	and on	وَعَلَى	their hearts	قُلُوبِهِمْ
(there is) a covering	غِشَاوَةٌ	their eyes	أَبْصَارِهِمْ	and on	وَعَلَى
a great	عَظِيمٌ	torment	عَذَابٌ	and for them (is)	وَلَهُمْ

Translit	<i>Khatama Allāhu `Alā Qulūbihim Wa `Alā Sam`ihim Wa `Alā 'Abṣārihim Ghīṣhāwatun Wa Lahum `Adhābun `Aẓīmun</i>
AhmedAli	اللہ نے ان کے دلوں اور کانوں پر مہر لگا دی ہے اور ان کی آنکھوں پر پردہ ہے اور ان کے لیے بڑا عذاب ہے
Jalandhry	خدا نے ان کے دلوں اور کانوں پر مہر لگا رکھی ہے اور ان کی آنکھوں پر پردہ (پڑا ہوا) ہے اور ان کے لیے بڑا عذاب (تیار) ہے
YusufAli	Allah hath set a seal on their hearts and on their hearing And on their eyes is a veil; great is the penalty they (incur).
M.Khan	Allāh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
Pickthal	Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.
Shakir	Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.



## وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

وَمِنَ	and of	النَّاسِ	people (mankind)	مَنْ	(there are some) who
يَقُولُ	say	آمَنَّا	we believe	بِاللَّهِ	in Ahhah
وَالْيَوْمِ	and in Day	الْآخِرِ	the Last	وَمَا	and not
هُمْ	they	بِمُؤْمِنِينَ	believe		

Translit	Wa Mina An-Nāsi Man Yaqūlu 'Āmannā Billāhi Wa Bil-Yawmi Al-'Ākhiri Wa Mā HumBimu'uminīna
AhmedAli	اور کچھ ایسے بھی لوگ ہیں جو کہتے ہیں کہ ہم اللہ اور قیامت کے دن پر ایمان لائے حالانکہ وہ ایمان دار نہیں ہیں
Jalandhry	اور بعض لوگ ایسے ہیں جو کہتے ہیں کہ ہم خدا پر اور روزِ آخرت پر ایمان رکھتے ہیں حالانکہ وہ ایمان نہیں رکھتے
YusufAli	Of the people there are some who say: "We believe in Allah and the Last Day" but they do not (really) believe.
M.Khan	And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day" while in fact they believe not.
Pickthal	And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.
Shakir	And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

## يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

يُخَادِعُونَ	they deceive	اللَّهِ	Allah	وَالَّذِينَ	and those who
آمَنُوا	believe	وَمَا	while (do) not	يَخْدَعُونَ	they deceive
إِلَّا	except	أَنْفُسَهُمْ	themselves	وَمَا	and do not
يَشْعُرُونَ	they perceive				

Translit	Yukhādī`ūna Allāha Wa Al-Ladhīna 'Āmanū Wa Mā Yakhda`ūna 'Illā 'Anfusahum Wa Mā Yash`urūna
AhmedAli	اللہ اور ایمان داروں کو دھوکا دیتے ہیں حالانکہ وہ اپنے آپ ہی کو دھوکہ دے رہے ہیں اور نہیں سمجھتے
Jalandhry	یہ (اپنے پندار میں) خدا کو اور مومنوں کو چکا دیتے ہیں مگر (حقیقت میں) اپنے سوا کسی کو چکا نہیں دیتے اور اس سے بے خبر ہیں
YusufAli	Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not!
M.Khan	They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!
Pickthal	They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
Shakir	They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

## فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

فِي	In	قُلُوبِهِمْ	their hearts	مَرَضٌ	(is) a disease
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

(in) disease	مَرَضًا	Allah	اللَّهُ	them and increased	فَزَادَهُمْ
a painful	أَلِيمٌ	torment	عَذَابٌ	and for them (is)	وَلَهُمْ
tell lies	يَكْذِبُونَ	they used to	كَانُوا	for what	بِمَا

Translit	Fī Qulūbihim Marādun Fazādahumu Allāhu Marādāan Wa Lahum `Adhābun `Alīmun Bimā Kānū Yakdhībūna				
AhmedAli	انکے دلوں میں بیماری ہے پھر اللہ نے ان کی بیماری بڑھا دی اور ان کے لیے دردناک عذاب ہے اس لیے کہ وہ جھوٹ بولتے تھے				
Jalandhry	ان کے دلوں میں (کفر کا) مرض تھا۔ خدا نے ان کا مرض اور زیادہ کر دیا اور ان کے جھوٹ بولنے کے سبب ان کو دکھ دینے والا عذاب ہوگا				
YusufAli	In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur), because they are false (to themselves).				
M.Khan	In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.				
Pickthal	In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.				
Shakir	There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lie.				

## وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿11﴾

to them	لَهُمْ	it is said	قِيلَ	and when	وَإِذَا
in	فِي	(you) make mischief	تُفْسِدُوا	do not	لَا
only	إِنَّمَا	they say	قَالُوا	the earth	الْأَرْضِ
		peace-makers	مُصْلِحُونَ	we (are)	نَحْنُ

Translit	Wa 'Idhā Qīla Lahum Lā Tufsidū Fī Al-'Arḍi Qālū 'Innamā Naḥnu Muṣliḥūna				
AhmedAli	اور جب انہیں کہا جاتا ہے کہ ملک میں فساد نہ ڈالو تو کہتے ہیں کہ ہم ہی تو اصلاح کرنے والے ہیں				
Jalandhry	اور جب ان سے کہا جاتا ہے کہ زمین میں فساد نہ ڈالو تو کہتے ہیں، ہم تو اصلاح کرنے والے ہیں				
YusufAli	When it is said to them: "Make not mischief on the earth", they say: "Why, we only want to make peace!"				
M.Khan	And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."				
Pickthal	And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.				
Shakir	And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.				

## أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿12﴾

those who	هُمْ	they are	إِنَّهُمْ	verily	أَلَا
do not	لَا	but	وَلَكِنْ	(are) mischief-makers	الْمُفْسِدُونَ
				they perceive	يَشْعُرُونَ

Translit	'Alā 'Innahum Humu Al-Mufsidūna Wa Lakin Lā Yash`urūna				
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## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	خبردار بے شک وہی لوگ فساد میں لیکن نہیں سمجھتے
Jalandhry	دیکھو یہ بلاشبہ مفسد ہیں، لیکن خبر نہیں رکھتے
YusufAli	Of a surety, they are the ones who make mischief, but they realize (it) not.
M.Khan	Verily! They are the ones who make mischief, but they perceive not.
Pickthal	Beware ! They indeed the mischief-makers. But they perceive not.
Shakir	Now surely they themselves are the mischief makers, but they do not perceive.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمُ الَّذِينَ آمَنَ السُّفَهَاءُ ۖ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ  
وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

to them	لَهُمْ	it is said	قِيلَ	and when	وَإِذَا
believe	آمَنَ	as	كَمَا	believe	آمِنُوا
shall we believe	أَنْتُمْ	they say	قَالُوا	(other) people	النَّاسُ
the fools	السُّفَهَاءُ	believe	آمَنَ	as	كَمَا
they (themselves are)	هُمْ	they	إِنَّهُمْ	verily	أَلَا
do not	لَا	but	وَلَكِنْ	the fools	السُّفَهَاءُ
				they know	يَعْلَمُونَ

Translit	Wa 'Idhā Qīla Lahum 'Āminū Kamā 'Āmana An-Nāsu Qālū 'Anu'uminu Kamā 'Āmana As-Sufahā'u 'Alā 'Innahum Humu As-Sufahā'u Wa Lakin Lā Ya 'lamūna
AhmedAli	اور جب انہیں کہا جاتا ہے ایمان لاؤ جس طرح اور ایمان لائے میں خبردار وہی بے لوگ ایمان لائے میں تو کہتے ہیں کیا ہم ایمان لائیں جس طرح بے وقوف وقوف میں لیکن نہیں جانتے
Jalandhry	اور جب ان سے کہا جاتا ہے کہ جس طرح اور لوگ ایمان لے آئے، تم بھی ایمان لے آؤ تو کہتے ہیں، بھلا جس طرح بے وقوف ایمان لے آئے میں اسی طرح ہم بھی ایمان لے آئیں؟ سن لو کہ یہی بے وقوف میں لیکن نہیں جانتے
YusufAli	When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.
M.Khan	And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansār and Al-Muhajirūn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not
Pickthal	And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? Beware ! They indeed are the foolish. But they know not.
Shakir	And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

﴿14﴾

those (who)	الَّذِينَ	they meet	لَقُوا	and when	وَإِذَا
we believe	آمَنَّا	they say	قَالُوا	believe	آمَنُوا
to	إِلَىٰ	they privately meet	خَلَوْا	and when	وَإِذَا
truly we (are)	إِنَّا	they say	قَالُوا	their devils (evil geniuses)	شَيَاطِينِهِمْ
we	نَحْنُ	only	إِنَّمَا	with you	مَعَكُمْ
				(were) mocking	مُسْتَهْزِئُونَ

Translit	Wa 'Idhā Laqū Al-Ladhīna 'Āmanū Qālū 'Āmannā Wa 'Idhā Khalaw 'Ilā Shayāṭīnihim Qālū 'Innā Ma`akum 'Innamā Nahnu Mustahzi'ūna
AhmedAli	اور جب ایمانداروں سے ملتے ہیں تو کہتے ہیں کہ ہم ایمان لائے اور جب اپنے شیطانوں کے پاس اکیلے ہوتے ہیں تو کہتے ہیں ہم تو تمہارے ساتھ ہیں ہم تو صرف ہنسی کرنے والے ہیں
Jalandhry	اور یہ لوگ جب مومنوں سے ملتے ہیں تو کہتے ہیں کہ ہم ایمان لے آئے ہیں، اور جب اپنے شیطانوں میں جاتے ہیں تو (ان سے) کہتے ہیں کہ ہم تمہارے ساتھ ہیں اور (پیروان محمد ﷺ سے) تو ہم ہنسی کیا کرتے ہیں
YusufAli	When they meet those who believe, they say: "We believe" but when they are alone with their evil ones they say: "We are really with you we; (were) only jesting.
M.Khan	And when they meet those who believe, they say: "We believe," but when they are alone with their Shayāṭin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
Pickthal	And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.
Shakir	And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿15﴾

at them	بِهِمْ	mocks	يَسْتَهْزِئُ	Allah	اللَّهُ
their wrong-doings	طُغْيَانِهِمْ	in	فِي	and gives them rope (increases)	وَيَمُدُّهُمْ
				blindly they wander	يَعْمَهُونَ

Translit	Allāhu Yastahzi'u Bihim Wa Yamudduhum Fī Ṭughyānihim Ya`mahūna
AhmedAli	اللہ ان سے ہنسی کرتا ہے اور انہیں ممت دیتا ہے کہ وہ اپنی گمراہی میں حیران رہیں
Jalandhry	ان (منافقوں) سے خدا ہنسی کرتا ہے اور انہیں ممت دیے جاتا ہے کہ شرارت و سرکشی میں پڑے بہک رہے ہیں
YusufAli	Allah will throw back their mockery on them and give them rope in their trespasses; so they will wander like blind ones (to and fro).

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

M.Khan	Allāh mocks at them and gives them increase in their wrong-doings to wander blindly.
Pickthal	Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.
Shakir	Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

### أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿16﴾

أُولَئِكَ	those are	الَّذِينَ	they who	اشْتَرُوا	purchased
الضَّلَالَةَ	error	بِالْهُدَىٰ	for guidance	فَمَا	so did not
رَبِحَتْ	bring profit	تِجَارَتُهُمْ	their commerce	وَمَا	and not
كَانُوا	they were	مُهْتَدِينَ	Guided		

Translit	'Ulā'ika Al-Ladhīna Ashtaraw Ad-Dalālat Bil-Hudā Famā Rabiḥat Tijāratuhum Wa Mā Kānū Muhtadīna
AhmedAli	یہ وہ لوگ ہیں جنہوں نے ہدایت کے بدلے گمراہی خریدی سو ان کی تجارت نے نفع نہ دیا اور ہدایت پانے والے نہ ہوئے
Jalandhry	یہ وہ لوگ ہیں جنہوں نے ہدایت چھوڑ کر گمراہی خریدی، تو نہ تو ان کی تجارت ہی نے کچھ نفع دیا اور نہ وہ ہدایت یاب ہی ہوئے
YusufAli	These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction.
M.Khan	These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
Pickthal	These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.
Shakir	These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

### مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿17﴾

مَثَلُهُمْ	their parable	كَمَثَلِ	(is) like a parable	الَّذِي	(of one) who
اسْتَوْقَدَ	Kindled	نَارًا	a fire	فَلَمَّا	then when
أَضَاءَتْ	it lighted	مَا	what	حَوْلَهُ	(was) around him
ذَهَبَ	took away	اللَّهُ	Allah	بِنُورِهِمْ	their light
وَتَرَكَهُمْ	and left them	فِي	in	ظُلُمَاتٍ	darkness
لَا	(do) not	يُبْصِرُونَ	they see		

Translit	Mathaluhum Kamathali Al-Ladhī Astawqada Nārāan Falammā 'Adā'at Mā Ḥawlahu DhahabaAllāhu Binūrihim Wa Tarakahum Fī Ḍulumātin Lā Yubṣirūna
AhmedAli	ان کی مثال اس شخص کی سی ہے جس نے آگ جلائی پھر جب آگ نے اس کے آس پاس کو روشن کر دیا تو اُل نے ان کی روشنی بجھا دی اور انہیں اندھیروں میں چھوڑا کہ کچھ نہیں دیکھتے

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سورة البقرة

Jalandhry	ان کی مثال اس شخص کی سی ہے کہ جس نے (شب تاریک میں) آگ جلائی۔ جب آگ نے اس کے ارد گرد کی چیزیں روشن کیں تو خدا نے ان کی روشنی زائل کر دی اور ان کو اندھیروں میں چھوڑ دیا کہ کچھ نہیں دیکھتے
Yusuf Ali	Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness so they could not see.
M.Khan	Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.
Pickthal	Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,
Shakir	Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

## صُمُّ بَكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ ﴿18﴾

blind	عُمِيٌّ	dumb	بَكْمٌ	(they are) deaf	صُمُّ
return	يَرْجِعُونَ	(will) not	لَا	so they	فَهُمْ

Translit	Ṣummun Bukmun `Umyun Fahum Lā Yarji`ūna
Ahmed Ali	بہرے گونگے اندھے میں سو وہ نہیں لوٹیں گے
Jalandhry	(یہ) بہرے میں، گونگے ہیں، اندھے ہیں کہ (کسی طرح سیدھے رستے کی طرف) لوٹ ہی نہیں سکتے
Yusuf Ali	Deaf, dumb, and blind, they will not return (to the path).
M.Khan	They are deaf, dumb, and blind, so they return not (to the Right Path).
Pickthal	Deaf, dumb and blind; and they return not.
Shakir	Deaf, dumb (and) blind, so they will not turn back.

## أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿19﴾

from	مِّنَ	like rainstrom	كَصَيِّبٍ	or	أَوْ
darknesses	ظُلُمَاتٌ	wherein	فِيهِ	the sky	السَّمَاءِ
thrust (they put) they	يَجْعَلُونَ	and lightning	وَبَرْقٌ	and thunder	وَرَعْدٌ
their ears	آذَانِهِمْ	in	فِي	their fingers	أَصَابِعَهُمْ
for fear of	حَذَرَ	thunder claps	الصَّوَاعِقِ	from	مِّنَ
encompasses	مُحِيطٌ	and Allah	وَاللَّهُ	death	الْمَوْتِ ۚ
				the disbelievers	بِالْكَافِرِينَ

Translit	'Aw Kaṣayyibin Mina As-Samā'i Fīhi Ṣulumātun Wa Ra`dun Wa Barqun Yaj`alūna Aṣābi`ahum Fī 'Adhānīhim Mina Aṣ-Ṣawā`iqi Ḥaḍhara Al-Mawti Wa Allāhu Muḥīṭun Bil-Kāfirīna
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## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	یا جیسا کہ آسمان سے بارش ہو جس میں اندھیرے اور گرج اور بجلی ہو اپنی انگلیاں اپنے کانوں میں کڑک کے سبب سے موت کے ڈر سے دیتے ہوں اور اللہ کافروں کو گھیرے ہوئے ہے
Jalandhry	یا ان کی مثال مینہ کی سی ہے کہ آسمان سے (برس رہا ہو اور) اس میں اندھیرے پر اندھیرا (چھا رہا) ہو اور (بادل) گرج (رہا) ہو اور بجلی (کوئند رہی) ہو تو یہ کڑک سے (ڈر کر) موت کے خوف سے کانوں میں انگلیاں دے لیں اور اللہ کافروں کو (ہر طرف سے) گھیرے ہوئے ہے
YusufAli	Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness, and thunder and lightning they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
M.Khan	Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).
Pickthal	Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers. (in His guidance)
Shakir	Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

snatches away	يَخْطَفُ	the lightning	الْبَرْقُ	almost	يَكَادُ
it flashes	أَضَاءَ	whenever	كُلَّمَا	their sight	أَبْصَارَهُمْ ۖ
in it	فِيهِ	they walk	مَشَوْا	for them	لَهُمْ
against them	عَلَيْهِمْ	it darkens	أَظْلَمَ	and when	وَإِذَا
willed	شَاءَ	and if	وَلَوْ	they stand still	قَامُوا ۚ
their hearing	بِسَمْعِهِمْ	He took away	لَذَهَبَ	Allah	اللَّهُ
Allah	اللَّهُ	certainly	إِنَّ	and their sight	وَأَبْصَارَهُمْ ۚ
things	شَيْءٍ	all	كُلِّ	over	عَلَىٰ
				(is) All-Powerfull	قَدِيرٌ

Translit	<i>Yakādu Al-Barqu Yakḥṭafu 'Abṣārahum Kullamā 'Adā'a Lahum Mashaw Fīhi Wa 'Idhā'Aẓlama 'Alayhim Qāmū Wa Law Shā'a Allāhu Ladḥahaba Bisam'ihim Wa 'Abṣārihim 'InnaAllāha 'Alā Kulli Shay'in Qadīrun</i>
AhmedAli	قريب ہے کہ بجلی ان کے آنکھیں اپک لے جب ان پر چمکتی ہے تو اس کی روشنی میں چلتے ہیں اور جب ان پر اندھیرا ہوتا ہے تو ٹھہرتے ہیں اور اگر اللہ چاہے تو ان کے کان اور آنکھیں لے جائے بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	قريب ہے کہ بجلی (کی چمک) ان کی آنکھوں (کی بصارت) کو اپک لے جائے۔ جب بجلی (چمکتی اور) ان پر روشنی ڈالی ہے تو اس میں چل پڑتے ہیں اور جب اندھیرا ہو جاتا ہے تو کھڑے کے کھڑے رہ جاتے ہیں اور اگر اللہ چاہتا تو ان کے کانوں (کی شنوائی) اور آنکھوں (کی بینائی) دونوں کو زائل کر دیتا ہے۔

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	بے شک اللہ ہر چیز پر قادر ہے
YusufAli	The lightning all but snatches away their sight; every time the light (helps) them, they walk therein and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
M.Khan	The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.
Pickthal	The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.
Shakir	The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿21﴾

your Lord	رَبُّكُمْ	worship	اعْبُدُوا	O mankind!	يَا أَيُّهَا النَّاسُ
and those	وَالَّذِينَ	Created you	خَلَقَكُمْ	Who	الَّذِي
become pious	تَتَّقُونَ	so that you may	لَعَلَّكُمْ	before you	مِنْ قَبْلِكُمْ

Translit	Yā 'Ayyuhā An-Nāsu A'budū Rabbakumu Al-Ladhī Khalaqakum Wa Al-Ladhīna MinQablikum La'allakum Tattaqūna
AhmedAli	اے لوگو! اپنے رب کی عبادت کرو جس نے تمہیں پیدا کیا اور انہیں جو تم سے پہلے تھے تاکہ تم پر ہیزار ہو جاؤ
Jalandhry	لوگو! اپنے پروردگار کی عبادت کرو جس نے تم کو اور تم سے پہلے لوگوں کو پیدا کیا تاکہ تم (اس کے عذاب سے) بچو
YusufAli	O ye people! adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.
M.Khan	O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - see V.2:2).
Pickthal	O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).
Shakir	O men! serve your Lord Who created you and those before you so that you may guard (against evil).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿22﴾

for you	لَكُمْ	made	جَعَلَ	Who	الَّذِي
and the sky	وَالسَّمَاءَ	a resting place	فِرَاشًا	the earth	الْأَرْضَ
from	مِنْ	and sent down	وَأَنْزَلَ	as a canopy	بِنَاءً
and brought forth	فَأَخْرَجَ	(water) rain	مَاءً	the sky	السَّمَاءِ



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

fruits (food)	الْثَّمَرَاتِ	(from)	مِنْ	therewith	بِهِ
so (do) not	فَلَا	for you	لَكُمْ	as a provision	رِزْقًا
rivals	أَنْدَادًا	unto Allah	لِلَّهِ	set up	تَجْعَلُوا
		know	تَعْلَمُونَ	while you	وَأَنْتُمْ

Translit	<i>Al-Ladhī Ja'ala Lakumu Al-'Arḍa Firāshāan Wa As-Samā'a Binā'an Wa 'Anzala Mina As-Samā'i Mā'an Fa'akhraja Bihi Mina Ath-Thamarāti Rizqāan Lakum Falā Taj'alū Lillāhi 'Andādān Wa 'Antum Ta'lamūna</i>
AhmedAli	جس نے تمہارے لیے زمین کو بچھونا اور آسمان کو پھت بنایا اور آسمان سے پانی اتارا پھر اس سے تمہارے کھانے کے لیے پھل نکالے سو کسی کو الہ کا شریک نہ بناؤ حالانکہ تم جانتے بھی ہو
Jalandhry	جس نے تمہارے لیے زمین کو بچھونا اور آسمان کو پھت بنایا اور آسمان سے مینہ برسا کر تمہارے کھانے کے لیے انواع و اقسام کے میوے پیدا کئے۔ پس کسی کو خدا کا ہمسرہ نہ بناؤ۔ اور تم جانتے تو ہو
YusufAli	Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).
M.Khan	Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).
Pickthal	Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).
Shakir	Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

in	فِي	you are	كُنْتُمْ	and if	وَإِنْ
We sent down	نَزَّلْنَا	about what	مِمَّا	doubt	رَيْبٍ
then produce	فَأْتُوا	Our slave	عَبْدِنَا	to	عَلَىٰ
like of it the	مِثْلِهِ	of	مِنْ	a Sura (chapter)	بِسُورَةٍ
besides	مِنْ دُونِ	your witnesses (supporters)	شُهَدَاءَكُمْ	and call	وَادْعُوا
you are	كُنْتُمْ	if	إِنْ	Allah	اللَّهِ
				truthful	صَادِقِينَ

Translit	<i>Wa 'In Kuntum Fī Raybin Mimmā Nazzalnā `Alā `Abdinā Fa'tū Bisūratin Min Mithlihi WaAd'ū Shuhadā'akum Min Dūni Allāhi 'In Kuntum Ṣādiqīna</i>
AhmedAli	اور اگر تمہیں اس چیز میں شک ہے جو ہم نے اپنے بندے پر نازل کی ہے تو ایک سورت اس جیسی لے آؤ اور الہ کے سوا جس قدر تمہارے حامی ہوں بلا لو

	اگر تم سچے ہو
Jalandhry	اور اگر تم کو اس (کتاب) میں، جو ہم نے اپنے بندے (محمد ﷺ عربی) پر نازل فرمائی ہے کچھ شک ہو تو اسی طرح کی ایک سورت تم بھی بنا لاؤ اور خدا کے سوا جو تمہارے مددگار ہوں ان کو بھی بلاؤ اگر تم سچے ہو
YusufAli	And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true.
M.Khan	And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.
Pickthal	And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.
Shakir	And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ

﴿24﴾

you do it	تَفْعَلُوا	(could) not	لَمْ	but if	فَإِنْ
then fear	فَاتَّقُوا	you (be able to) do it	تَفْعَلُوا	and shall not	وَلَنْ
fuel (would be)	وَقُودُهَا	whose	الَّتِي	the Fire	النَّارَ
(it is) prepared	أُعِدَّتْ	and stones	وَالْحِجَارَةُ ۖ	men	النَّاسُ
				for the disbelievers	لِلْكَافِرِينَ

Translit	<i>Fa'in Lam Taf'alū Wa Lan Taf'alū Fa Attaqū An-Nāra Allatī Waqūduhā An-Nāsu Wa Al-Ĥijāratu 'U'iddat Lilkāfirīna</i>
AhmedAli	بھلا اگر ایسا نہ کر سکو اور ہرگز نہ کر سکو گے تو اس آگ سے بچو جس کا ایندھن آدمی اور پتھر ہیں جو کافروں کے لیے تیار کی گئی ہے
Jalandhry	لیکن اگر (ایسا) نہ کر سکو اور ہرگز نہیں کر سکو گے تو اس آگ سے ڈرو جس کا ایندھن آدمی اور پتھر ہوں گے (اور جو) کافروں کے لیے تیار کی گئی ہے
YusufAli	But if ye cannot and of a surety ye cannot then fear the Fire whose fuel is Men and Stones, which is prepared for those who reject Faith.
M.Khan	But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
Pickthal	And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
Shakir	But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿25﴾

believe	آمَنُوا	(those) who	الَّذِينَ	and give glad tidings to	وَبَشِّرِ
that	أَنَّ	righteous deeds	الصَّالِحَاتِ	and do	وَعَمِلُوا
flowing	تَجْرِي	(are) Gardens	جَنَّاتٍ	for them	لَهُمْ
every time (whenever)	كُلَّمَا	the rivers	الْأَنْهَارُ ۖ	under them	مِنْ تَحْتِهَا
of	مِنْ	therefrom	مِنْهَا	they are provided	رُزِقُوا
				fruit	ثَمَرَةٍ

Translit	Wa Bashshiri Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣālihāti 'Anna Lahum Jannātin Tajrī MinTahtihā Al-'Anhāru Kullamā Ruziqū Minhā Min Ṭamaratin Rizqān Qālū Hādhā Al-Ladhī Ruziqnā Min Qablu Wa 'Utū Bihi Mutashābihān Wa Lahum Fīhā 'Azwājūn MuṭahharatunWa Hum Fīhā Khālidūna
AhmedAli	اور ان لوگوں کو خوشخبری دے جو ایمان لائے اور اچھے کام کیے کہ ان کے لیے باغ ہیں ان کے نیچے نہریں بہتی ہیں جب انہیں وہاں کا کونہی پھل کھانے کو ملے گا تو کہیں گے یہ تو وہی ہے جو ہمیں اس سے پہلے ملا تھا اور انہیں ہم شکل پھل دیئے جائیں گے اور ان کے لیے وہاں پاکیزہ عورتیں ہوں گی اور وہ ہمیشہ رہیں گے
Jalandhry	اور جو لوگ ایمان لائے اور نیک عمل کرتے رہے، ان کو خوشخبری سنا دو کہ ان کے لیے (نعمت کے) باغ ہیں، جن کے نیچے نہریں بہہ رہی ہیں۔ جب انہیں ان میں سے کسی قسم کا میوہ کھانے کو دیا جائے گا تو کہیں گے، یہ تو وہی ہے جو ہم کو پہلے دیا گیا تھا۔ اور ان کو ایک دوسرے کے ہم شکل میوے دیئے جائیں گے اور وہاں ان کے لیے پاک بیویاں ہوں گی اور وہ بہشتوں میں ہمیشہ رہیں گے
YusufAli	But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever).
M.Khan	And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājūn Mutahharatun (purified mates or wives), and they will abide therein forever.
Pickthal	And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.
Shakir	And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

﴿۞﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿۲۶﴾

Not	لَا	Allah	اللَّهُ	Verily	إِنَّ
a parable or similitude	مَثَلًا	to set forth	أَنْ يَضْرِبَ	is ashamed or disdains	يَسْتَحْيِي
and (even) something	فَمَا	(of) a mosquito	بَعُوضَةً	Even	مَا
(those) who	الَّذِينَ	and as for	فَأَمَّا	more (insignificant) than it	فَوْقَهَا ۚ
that it is	أَنَّهُ	they know	فَيَعْلَمُونَ	Believe	آمَنُوا
their Lord	رَبِّهِمْ ۚ	from	مِنْ	the truth	الْحَقُّ
disbelieve	كَفَرُوا	those who	الَّذِينَ	and for	وَأَمَّا
did intend	أَرَادَ	what	مَاذَا	they say	فَيَقُولُونَ
parable or similitude	مَثَلًا ۚ	by this	بِهَذَا	Allah	اللَّهُ
many	كَثِيرًا	by it	بِهِ	He misleads	يُضِلُّ
many	كَثِيرًا ۚ	by it	بِهِ	and He guides	وَيَهْدِي
by it	بِهِ	He misleads	يُضِلُّ	and (does) not	وَمَا
		the disobedient ones	الْفَاسِقِينَ	except	إِلَّا

Translit	'Inna Allāha Lā Yastahyī 'An Yadrība Maṭhalāan Mā Ba'ūdātan Famā Fawqahā Fa'ammā Al-Ladhīna 'Āmanū Fayaḥqūlūna 'Annahu Al-Ḥaqqu Min Rabbihim Wa 'Ammā Al-Ladhīna Kafarū Fayaqūlūna Mādhā 'Arāda Allāhu Biḥadḥa Maṭhalāan Yudillu Bihi Kathīrāan Wa Yahdī Bihi Kathīrāan Wa Mā Yudillu Bihi 'Illā Al-Fāsiqīna
AhmedAli	بے شک اللہ نہیں شرماتا اس بات سے کہ کوئی مثال بیان کرے مجھ کی یا اس چیز کی جو اس سے بڑھ کر ہے سو جو لوگ مومن ہیں وہ اسے اپنے رب کی طرف سے صحیح جانتے ہیں اور جو کافر ہیں سو کہتے ہیں اللہ کا اس مثال سے کیا مطلب ہے اللہ اس مثال سے بہتوں کو گمراہ کرتا ہے اور بہتوں کو اس سے ہدایت کرتا ہے اور اس سے گمراہ تو بدکاروں ہی کو کیا کرتا ہے
Jalandhry	اللہ اس بات سے عار نہیں کرتا کہ مجھ یا اس سے بڑھ کر کسی چیز (مثلاً مکھی مکڑی وغیرہ) کی مثال بیان فرمائے۔ جو مومن ہیں، وہ یقین کرتے ہیں وہ ان کے پروردگار کی طرف سے سچ ہے اور جو کافر ہیں وہ کہتے ہیں کہ اس مثال سے خدا کی مراد ہی کیا ہے۔ اس سے (خدا) بہتوں کو گمراہ کرتا ہے اور بہتوں کو ہدایت بخشتا ہے اور گمراہ بھی کرتا تو منافقوں ہی کو
YusufAli	Allah disdains not to use the similitude of things lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray and many He leads into the right path but He causes not to stray, except those who forsake (the path).
M.Khan	Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but

	as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).
Pickthal	Lo! Allah disdaineth not to coin the similitude even of a gnat or anything above that. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;
Shakir	Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿27﴾

covenant	عَهْدَ	break	يَنْقُضُونَ	those who	الَّذِينَ
its ratification	مِيثَاقِهِ	after	مِنْ بَعْدِ	(of) Allah	اللَّهُ
ordered	أَمَرَ	what	مَا	and sever	وَيَقْطَعُونَ
to be	أَنْ	which (for it)	بِهِ	Allah	اللَّهُ
in (on)	فِي	and do mischief	وَيُفْسِدُونَ	joined	يُوصَلَ
(they) who	هُمْ	it is they	أُولَٰئِكَ	the earth	الْأَرْضِ ۖ
				(are) the losers	الْخَاسِرُونَ

Translit	<i>Al-Ladhīna Yanquḍūna `Ahda Allāhi Min Ba`di Mīthāqihī Wa Yaqṭa`ūna Mā `Amara Allāhu Bihi `An Yūṣala Wa Yufsidūna Fī Al-'Arḍi 'Ulā'ika Humu Al-Khāsirūna</i>
AhmedAli	جو اللہ کے عہد کو پھینک دینے کے بعد توڑتے ہیں اور جس کے جوڑنے کا اللہ نے حکم دیا ہے اسے توڑتے ہیں اور ملک میں فساد کرتے ہیں وہی لوگ نقصان اٹھانے والے ہیں
Jalandhry	جو خدا کے اقرار کو مضبوط کرنے کے بعد توڑ دیتے ہیں اور جس چیز (یعنی رشتہ قرابت) کے جوڑے رکھنے کا اللہ نے حکم دیا ہے اس کو قطع کئے ڈالتے ہیں اور زمین میں خرابی کرتے ہیں یہی لوگ نقصان اٹھانے والے ہیں
YusufAli	Those who break Allah's Covenant after it is ratified and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves.
M.Khan	Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to be joined (as regards Allāh's religion of Islāmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin ), and do mischief on earth, it is they who are the losers.
Pickthal	Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.
Shakir	Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿28﴾

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

in Allah	بِاللّٰهِ	you disbelieve	تَكْفُرُونَ	how	كَيْفَ
and He gave you life	فَآخِیَاكُمْ ۚ	lifeless	أَمْوَاتًا	while you were	وَكُنْتُمْ
then	ثُمَّ	He would give you death	يُمِيتُكُمْ	then	ثُمَّ
unto Him	إِلَيْهِ	then	ثُمَّ	will bring you to life	يُحْيِيكُمْ
				you will be returned	تُرْجَعُونَ

Translit	<i>Kayfa Takfurūna Billāhi Wa Kuntum 'Amwātāan Fa'ahyākum <u>Thumma</u> Yumītukum <u>Thumma</u> Yuhyīkum <u>Thumma</u> 'Ilayhi Turja`ūna</i>
AhmedAli	تم اللہ کا کیونکر انکار کر سکتے ہو حالانکہ تم بے جان تھے پھر تمہیں زندہ کیا پھر تمہیں مارے گا پھر تمہیں زندہ کرے گا پھر تم اسی کے پاس لوٹ کر جاؤ گے
Jalandhry	(کافرو!) تم خدا سے کیوں کر منکر ہو سکتے ہو جس حال میں کہ تم بے جان تھے تو اس نے تم کو جان بخشی پھر وہی تم کو مارتا ہے پھر وہی تم کو زندہ کرے گا پھر تم اسی کی طرف لوٹ کر جاؤ گے
YusufAli	How can ye reject the faith in Allah? Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.
M.Khan	How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:1)
Pickthal	How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.
Shakir	How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

created	خَلَقَ	(is) Who	الَّذِي	He	هُوَ
(is) in	فِي	what	مَا	for you	لَكُمْ
Then	ثُمَّ	All	جَمِيعًا	the earth	الْأَرْضِ
heaven the	السَّمَاءِ	To	إِلَىٰ	He turned (He ascended)	اسْتَوَىٰ
Heavens	سَمَاوَاتٍ ۚ	Seven	سَبْعَ	and He made them	فَسَوَّاهُنَّ
Thing	شَيْءٍ	of every	بِكُلِّ	and He	وَهُوَ
				(is) All-Knower	عَلِيمٌ

Translit	<i>Huwa Al-Ladhī Khalaqa Lakum Mā Fī Al-'Arḍi Jamī`āan <u>Thumma</u> Astawá 'Ilá As-Samā'i Fasawwāhunna Sab`a Samāwātīn Wa Huwa Bikulli Shay'in `Alīmūn</i>
AhmedAli	اللہ وہ ہے جس نے جو کچھ زمین میں ہے سب تمہارے لیے پیدا کیا ہے پھر آسمان کی طرف متوجہ ہوا تو انہیں سات آسمان بنایا اور وہ ہر چیز جانتا ہے

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	وہی تو ہے جس نے سب چیزیں جو زمین میں ہیں تمہارے لیے پیدا کیں پھر آسمان کی طرف متوجہ ہوا تو ان کو ٹھیک سات آسمان بنا دیا اور وہ ہر چیز سے خبردار ہے
YusufAli	It is He Who hath created for you all things that are on earth; then He turned to heaven and made them into seven firmaments; and of all things He hath perfect knowledge.
M.Khan	He it is Who created for you all that is on earth. Then He rose ove (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything.
Pickthal	He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.
Shakir	He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

and when	قَالَ	Said	رَبُّكَ	Your Lord	وَإِذْ
to the angels	إِنِّي	verily I am	جَاعِلٌ	going to place	لِلْمَلَائِكَةِ
in	الْأَرْضِ	the earth	خَلِيفَةً ۖ	a successor (mankind with free will)	فِيهَا
they said	أَتَجْعَلُ	will You place	فِيهَا	in it	قَالُوا
those who	يُفْسِدُ	will make mischief	فِيهَا	in it	مَنْ
and will shed	الدِّمَاءَ	the blood	وَنَحْنُ	while we	وَيَسْفِكُ
glorify	بِحَمْدِكَ	with Your praises and thanks	وَنُقَدِّسُ	and sanctify	نُسَبِّحُ
you	قَالَ	He said	إِنِّي	indeed I	لَكَ ۖ
know	مَا	what	لَا	(do) not	أَعْلَمُ
you know					تَعْلَمُونَ

Translit	Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Innī Jā'ilun Fī Al-'Arḍi Khalīfatan Qālū 'Ataj'alu Fīhā Man Yufsidu Fīhā Wa Yasfikū Ad-Dimā'a Wa Nahnu Nusabbihū Biḥamdika Wa Nuqaddisu Laka Qāla 'Innī 'A'lamu Mā Lā Ta'lamūna
AhmedAli	اور جب تیرے رب نے فرشتوں سے کہا میں زمین میں ایک نائب بنانے والا ہوں فرشتوں نے کہا کیا تو زمین میں ایسے شخص کو نائب بنانا چاہتا ہے جو فساد پھیلائے اور خون بہائے حالانکہ ہم تیری حمد کے ساتھ تسبیح بیان کرتے اور تیری پاکی بیان کرتے میں فرمایا میں جو کچھ جانتا ہوں وہ تم نہیں جانتے
Jalandhry	اور (وہ وقت یاد کرنے کے قابل ہے) جب تمہارے پروردگار نے فرشتوں سے فرمایا کہ میں زمین میں (اپنا) نائب بنانے والا ہوں۔ انہوں نے کہا۔ کیا تو اس میں ایسے شخص کو نائب بنانا چاہتا ہے جو خرابیاں کرے اور کشت و خون کرتا پھرے اور ہم تیری تعریف کے ساتھ تسبیح و تقدیس کرتے رہتے ہیں۔ (نہا نے) فرمایا میں وہ باتیں جانتا ہوں جو تم نہیں جانتے
YusufAli	Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."



## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

M.Khan	And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."
Pickthal	And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
Shakir	And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

صَادِقِينَ ﴿31﴾

the names	الْأَسْمَاءَ	Adam	آدَمَ	and He taught	وَعَلَّمَ
He showed (set) them	عَرَضَهُمْ	then	ثُمَّ	all of them	كُلَّهَا
and said	فَقَالَ	the angels	الْمَلَائِكَةِ	before	عَلَى
these	هَؤُلَاءِ	the names of	بِأَسْمَاءِ	tell me	أَنْبِئُونِي
Truthful	صَادِقِينَ	you are	كُنْتُمْ	if	إِنْ

Translit	Wa `Allama `Adama Al-'Asmā'a Kullahā <u>Thumma</u> `Aradahum `Alā Al-Malā'ikati Faqāla 'Anbi'ūnī Bi'asmā'i Hā'uulā' 'In Kuntum Ṣādiqīna
AhmedAli	اور اللہ نے آدم کو سب چیزوں کے نام سکھائے پھر ان سب چیزوں کو فرشتوں کے سامنے پیش کیا پھر فرمایا مجھے ان کے نام بتاؤ اگر تم سچے ہو
Jalandhry	اور اس نے آدم کو سب (چیزوں کے) نام سکھائے پھر ان کو فرشتوں کے سامنے کیا اور فرمایا کہ اگر تم سچے ہو تو مجھے ان کے نام بتاؤ
YusufAli	And He taught Adam the names of all things; then He placed them before the angels and said: "Tell Me the names of these if ye are right."
M.Khan	And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
Pickthal	And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
Shakir	And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

الْوَا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿32﴾

no	لَا	Glory is to You	سُبْحَانَكَ	they said	قَالُوا
what	مَا	we have	لَنَا	knowledge	عِلْمَ
You (Alone are)	أَنْتَ	verily You	إِنَّكَ	You taught us	عَلَّمْتَنَا ۖ
		the All-Wise	الْحَكِيمُ	the All-Knower	الْعَلِيمُ



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Translit	<i>Qālū Subhānaka Lā `Ilma Lanā `Illā Mā `Allamtanā `Innaka 'Anta Al-`Alīmu Al-Ḥakīmu</i>
AhmedAli	انہوں نے کہا تو پاک ہے ہم تو اتنا ہی جانتے ہیں جتنا تو نے ہمیں بتایا ہے بے شک تو بڑے علم والا حکمت والا ہے
Jalandhry	انہوں نے کہا، تو پاک ہے۔ جتنا علم تو نے ہمیں بخشا ہے، اس کے سوا ہمیں کچھ معلوم نہیں۔ بے شک تو دان (اور) حکمت والا ہے
YusufAli	They said: "Glory to Thee: of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."
M.Khan	They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
Pickthal	They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.
Shakir	They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ  
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿33﴾

inform them	أَنْبِئْهُمْ	O Adam	يَا آدَمُ	He said	قَالَ
he informed them	أَنْبَأَهُمْ	and when	فَلَمَّا	of their names	بِأَسْمَائِهِمْ ۖ
(did) not	أَلَمْ	He said	قَالَ	their names of	بِأَسْمَائِهِمْ
that I	إِنِّي	(to) you	لَكُمْ	I tell	أَقُلْ
(of) the heavens	السَّمَاوَاتِ	unseen (secrets/hidden facts)	غَيْبِ	know	أَعْلَمُ
what	مَا	and I know	وَأَعْلَمُ	and the earth	وَالْأَرْضِ
you have been	كُنْتُمْ	and what	وَمَا	you reveal	تُبْدُونَ
				concealing	تَكْتُمُونَ

Translit	<i>Qāla Yā 'Ādamu 'Anbi'hum Bi'asmā'ihim Falammā 'Anba'ahum Bi'asmā'ihim Qāla 'Alam 'AqulLakum 'Inni 'A'lamu Ḥayba As-Samāwāti Wa Al-'Arḍi Wa 'A'lamu Mā Tubdūna Wa Mā Kuntum Takumūna</i>
AhmedAli	فرمایا اے آدم ان چیزوں کے نام بتا دو پھر جب آدم نے انہیں ان کے نام بتا دیئے فرمایا کیا میں نے تمہیں نہیں کہا تھا کہ میں آسمانوں اور زمین کی چھٹی ہوئی چیزیں جانتا ہوں اور تو تم ظاہر کرتے ہو اور جو چھپاتے ہو اسے بھی جانتا ہوں
Jalandhry	(تب) خدا نے (آدم کو) علم دیا کہ آدم! تم ان کو ان (چیزوں) کے نام بتاؤ۔ جب انہوں نے ان کو ان کے نام بتائے تو (فرشتوں سے) فرمایا کیوں میں نے تم سے نہیں کہا تھا کہ میں آسمانوں اور زمین کی (سب) پوشیدہ باتیں جانتا ہوں اور تو تم ظاہر کرتے ہو اور جو پوشیدہ کرتے ہو (سب) مجھ کو معلوم ہے
YusufAli	He said: "O Adam! tell them their names." When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"
M.Khan	He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"
Pickthal	He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which

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	ye hide.
Shakir	He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

﴿34﴾

وَإِذْ	and (remember)	قُلْنَا	We said	لِلْمَلَائِكَةِ	to the angels
اسْجُدُوا	prostrate	لِآدَمَ	to Adam	فَسَجَدُوا	so they prostrated
إِلَّا	except	إِبْلِيسَ	Iblis (satan)	أَبَىٰ	he refused
وَاسْتَكْبَرَ	and was proud	وَكَانَ	and was	مِنَ	(one) of
الْكَافِرِينَ	the disbelievers				

Translit	Wa 'Idh Qulnā Lilmalā'ikati Asjudū Li'dama Fasajadū 'Illā 'Iblīs 'Abā Wa Astakbara Wa Kāna Mina Al-Kāfirīna
AhmedAli	
Jalandhry	اور جب ہم نے فرشتوں کو علم دیا کہ آدم کے آگے سجدہ کرو تو وہ سجدے میں گر پڑے مگر شیطان نے انکار کیا اور غرور میں اگر کافر بن گیا
YusufAli	And behold We said to the angels: "Bow down to Adam"; and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith.
M.Khan	
Pickthal	And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh)
Shakir	And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.
	And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ ﴿35﴾

وَقُلْنَا	and We said	يَا آدَمُ	O Adam	اسْكُنْ	Dwell
أَنْتَ	You	وَزَوْجُكَ	and your wife	الْجَنَّةَ	(in) the Paradise
وَكُلَا	and eat both of you	مِنْهَا	from it	رَغَدًا	with free pleasure
حَيْثُ	(from) wherever	شِئْتُمَا	you wish	وَلَا	but (do) not
تَقْرَبَا	come near	هَذِهِ	this	الشَّجَرَةَ	tree

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the wrong-doers	الظَّالِمِينَ	of	مِنْ	or you both will be	فَتَكُونَا
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Translit	<i>Wa Qulnā Yā 'Ādamu Askun 'Anta Wa Zawjuka Al-Jannata Wa Kulā Minhā Raghadāan Haythu Shi'tumā Wa Lā Taqrabā Hadhihi Ash-Shajaratā Fatakinā Mina Az-Zālimīna</i>
AhmedAli	اور ہم نے کہا اے آدم تم اور تمہاری بیوی جنت میں جا کر رہو اور اس میں جو پائو اور جہاں سے چاہو کھاؤ اور اس درخت کے نزدیک نہ جاؤ پھر ظالموں میں سے ہو جاؤ گے
Jalandhry	اور ہم نے کہا کہ اے آدم تم اور تمہاری بیوی بہشت میں رہو اور جہاں سے چاہو بے روک ٹوک کھاؤ (چھو) لیکن اس درخت کے پاس نہ جانا نہیں تو ظالموں میں (داخل) ہو جاؤ گے
YusufAli	We said: "O Adam! dwell thou and thy wife in the Garden and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."
M.Khan	And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zālimūn (wrong-doers)."
Pickthal	And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.
Shakir	And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

therefrom	عَنْهَا	the Satan	الشَّيْطَانُ	then made both of them slip	فَأَزَلَّهُمَا
they were	كَانَا	from what	مِمَّا	and got them out	فَأَخْرَجَهُمَا
get you down	اهْبِطُوا	and We said	وَقُلْنَا	in it	فِيهِ ۖ
as an enemy	عَدُوٌّ ۖ	to others	لِبَعْضٍ	some of you	بَعْضُكُمْ
the earth	الْأَرْضِ	in (on)	فِي	and for you	وَلَكُمْ
for	إِلَىٰ	and a livelihood	وَمَتَاعٌ	(is) a dwelling place	مُسْتَقَرٌّ
				a (specific) time	حِينٍ

Translit	<i>Fa'azallahumā Ash-Shayṭānu 'Anhā Fa'akhrajahumā Mimmā Kānā Fīhi Wa Qulnā Ahbiṭū Ba'dukum Liba'din 'Adūwun Wa Lakum Fī Al-'Arḍi Mustaqarrun Wa Matā'un 'Ilā Hīnin</i>
AhmedAli	پھر شیطان نے ان کو وہاں سے ڈنگایا پھر انہیں اس عزت و راحت سے نکالا کہ جس میں تھے اور ہم نے کہا تم سب اترو کہ تم ایک دوسرے کے دشمن ہو اور تمہارے لیے زمین میں ٹھکانا ہے اور سامان ایک وقت معین تک
Jalandhry	پھر شیطان نے دونوں کو وہاں سے پھسلا دیا اور جس (عیش و نشاط) میں تھے، اس سے ان کو نکوا دیا۔ تب ہم نے حکم دیا کہ (بہشت بریں سے) چلے جاؤ۔ تم ایک دوسرے کے دشمن ہو، اور تمہارے لیے زمین میں ایک وقت تک ٹھکانا اور معاش (مقرر کر دیا گیا) ہے
YusufAli	Then did Satan make them slip from the (Garden) and get them out of the state (of felicity) in which they had

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	been. We said: "Get ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."
M.Khan	Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
Pickthal	But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.
Shakir	But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

### فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

from	مِنْ	Adam	آدَمُ	then received	فَتَلَقَّى
and He pardoned	فَتَابَ	words	كَلِمَاتٍ	his Lord	رَبِّهِ
He	هُوَ	verily He	إِنَّهُ	(on) him	عَلَيْهِ ۚ
		the Most Merciful	الرَّحِيمُ	(is) the Acceptor of repentance	التَّوَّابُ

Translit	<i>Fatalaqqā 'Ādamu Min Rabbihi Kalimātin Fatāba `Alayhi 'Innahū Huwa At-Tawwābu Ar-Rahīmu</i>
AhmedAli	پھر آدم نے اپنے رب سے چند کلمات ماسل کیے پھر اس کی توبہ قبول فرمائی بے شک وہ توبہ قبول کرنے والا مہربان ہے
Jalandhry	پھر آدم نے اپنے پروردگار سے کچھ کلمات سیکھے (اور معافی مانگی) تو اس نے ان کا قصور معاف کر دیا بے شک وہ معاف کرنے والا (اور) صاحب رحم ہے
YusufAli	Then learnt Adam from his Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning Most Merciful.
M.Khan	Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful
Pickthal	Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.
Shakir	Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

### فُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

### يَحْزَنُونَ ﴿٣٨﴾

from Me	مِنْهَا	you get down	اهْبِطُوا	We said	فُلْنَا
comes to you	يَأْتِيَنَّكُمْ	and whenever	فَإِمَّا	all	جَمِيعًا ۚ
then whoever	فَمَنْ	guidance	هُدًى	from Me	مِنِّي
then (there is) no	فَلَا	My guidance	هُدَايَ	follows	تَبَعَ
and not	وَلَا	on them	عَلَيْهِمْ	fear	خَوْفٌ

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هُمْ	they	يَحْزَنُونَ	shall grieve
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Translit	<i>Qulnā Ahbiṭū Minhā Jamī`āan Fa'immā Ya'tiyannakum Minnī Hudāan Faman Tabi`a Hudāya Falā Khawfun`Alayhim Wa Lā Hum Yahzanūna</i>
AhmedAli	ہم نے کہا کہ تم سب یہاں سے نیچے اتر جاؤ پھر اگر تمہارے پاس میری طرف سے کوئی ہدایت آئے پس جو میری ہدایت پر چلیں گے ان پر نہ کچھ خوف ہوگا اور نہ وہ غمگین ہوں گے
Jalandhry	ہم نے فرمایا کہ تم سب یہاں سے اتر جاؤ جب تمہارے پاس میری طرف سے ہدایت پہنچے تو (اس کی پیروی کرنا کہ) جنہوں نے میری ہدایت کی پیروی کی ان کو نہ کچھ خوف ہوگا اور نہ وہ غمناک ہوں گے
YusufAli	We said: "Get ye down all from here; and if, as is sure, there comes to you guidance from Me" whosoever follows My guidance on them shall be no fear, nor shall they grieve.
M.Khan	We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve
Pickthal	We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.
Shakir	We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

## وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

and denied	وَكَذَّبُوا	disbelieved	كَفَرُوا	but those who	وَالَّذِينَ
Dwellers	أَصْحَابُ	they are	أُولَٰئِكَ	Our Signs	بِآيَاتِنَا
in it	فِيهَا	they	هُمْ	(of) the Fire	النَّارِ ۖ
				shall abide forever	خَالِدُونَ

Translit	<i>Wa Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina 'Ūlā'ika 'Aṣḥābu An-Nāri Hum Fīhā Khālīdūna</i>
AhmedAli	اور جو انکار کریں گے اور ہماری آیتوں کو جھٹلائیں گے وہی دوزخی ہوں گے جو اس میں ہمیشہ رہیں گے
Jalandhry	اور جنہوں نے (اس کو) قبول نہ کیا اور ہماری آیتوں کو جھٹلایا، وہ دوزخ میں جانے والے ہیں (اور) وہ ہمیشہ اس میں رہیں گے
YusufAli	"But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."
M.Khan	But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)- such are the dwellers of the Fire, They shall abide therein forever.
Pickthal	But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein.
Shakir	And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.

## يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

remember	اذْكُرُوا	of Israel	إِسْرَائِيلَ	O Children	يَا بَنِي
I bestowed	أَنْعَمْتُ	which	الَّتِي	My Favour	نِعْمَتِي
My Covenant	بِعَهْدِي	and fulfil	وَأَوْفُوا	upon you	عَلَيْكُمْ
and Me alone	وَإِيَّايَ	your covenant	بِعَهْدِكُمْ	I shall fulfil	أَوْفِ
				(you) fear	فَارْهَبُونِ

Translit	<i>Yā Banī 'Isrā'īla Adhkurū Ni`matiya Allatī 'An`amtu `Alaykum Wa 'Awfū Bi`ahdī 'Ufī Bi`ahdikum Wa 'Īyāya Fārhabūni</i>
AhmedAli	اے بنی اسرائیل میرے احسان یاد کرو جو میں نے تم پر کئے اور تم میرا عہد پورا کرو میں تمہارا عہد پورا کروں گا اور مجھ ہی سے ڈرا کرو
Jalandhry	اے یعقوب کی اولاد! میرے وہ احسان یاد کرو جو میں نے تم پر کئے تھے اور اس اقرار کو پورا کرو جو تم نے مجھ سے کیا تھا۔ میں اس اقرار کو پورا کروں گا جو میں نے تم سے کیا تھا اور مجھی سے ڈرتے رہو
YusufAli	O children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me and I shall fulfil My covenant with you and fear none but Me.
M.Khan	O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.
Pickthal	O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.
Shakir	O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

وَأْمِنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا  
وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

I have sent down	أُنْزِلَتْ	in what	بِمَا	and believe	وَأْمِنُوا
(is) with you	مَعَكُمْ	that (which)	لِمَا	confirming	مُصَدِّقًا
first	أَوَّلَ	be	تَكُونُوا	and (do) not	وَلَا
and (do) not	وَلَا	in it	بِهِ ۖ	disbeliever	كَافِرٍ
price	ثَمَنًا	with My Verses	بِآيَاتِي	buy	تَشْتَرُوا
fear	فَاتَّقُونِ	and Me (alone)	وَإِيَّايَ	small	قَلِيلًا

Translit	<i>Wa 'Āminū Bimā 'Anzaltu Muṣaddiqān Limā Ma`akum Wa Lā Takūnū 'Awwalā Kāfirīn Bihi Wa Lā Tashtarū Bi'āyātī Ṭhamānān Qalīlān Wa 'Īyāya Fa Attaqūni</i>
AhmedAli	اور اس کتب پر ایمان لاؤ جو میں نے نازل کی تصدیق کرتی ہے اس کی جو تمہارے پاس ہے اور تم ہی سب سے پہلے اس کے منکر نہ بنو اور میری آیتوں کو تھوڑی قیمت پر نہ بیچو اور مجھ ہی سے ڈرو
Jalandhry	اور جو کتب میں نے (اپنے رسول محمد ﷺ پر) نازل کی ہے جو تمہاری کتب تورات کو سچا کہتی ہے، اس پر ایمان لاؤ اور اس سے منکر اول نہ بنو، اور میری

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	آیتوں میں (تحریف کر کے) ان کے بدلے تھوڑی سی قیمت (یعنی دنیاوی منفعت) نہ حاصل کرو، اور مجھی سے خوف رکھو
YusufAli	And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein, nor sell My Signs for a small price: and fear Me, and Me alone.
M.Khan	And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253).
Pickthal	And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.
Shakir	And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

## وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿42﴾

the truth	الْحَقَّ	mix	تَلْبِسُوا	and (do) not	وَلَا
the truth	الْحَقَّ	and (not) conceal	وَتَكْتُمُوا	with the falsehood	بِالْبَاطِلِ
		Know	تَعْلَمُونَ	while you	وَأَنْتُمْ

Translit	Wa Lā Talbisū Al-Ĥaqqā Bil-Bāṭilī Wa Taktumū Al-Ĥaqqā Wa 'Antum Ta'lamūna
AhmedAli	اور سچ میں جھوٹ نہ ملاؤ اور جان بوجھ کر حق کو نہ چھپاؤ
Jalandhry	اور حق کو باطل کے ساتھ نہ ملاؤ، اور سچی بات کو جان بوجھ کر نہ چھپاؤ
YusufAli	And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).
M.Khan	And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allāh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)
Pickthal	Confound not truth with falsehood, nor knowingly conceal the truth.
Shakir	And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

## وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿43﴾

and give	وَآتُوا	the prayer	الصَّلَاةَ	and perform	وَأَقِيمُوا
with	مَعَ	and bow down	وَارْكَعُوا	Zakat	الزَّكَاةَ
				those who bow down	الرَّاكِعِينَ

Translit	Wa 'Aqimū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Wa Arka'ū Ma'a Ar-Rāki'īna
AhmedAli	اور نماز قائم کرو اور زکوٰۃ دو اور رکوع کرنے والوں کے ساتھ رکوع کرو
Jalandhry	اور نماز پڑھا کرو اور زکوٰۃ دیا کرو اور (خدا کے آگے) جھکنے والوں کے ساتھ جھکا کرو
YusufAli	And be steadfast in prayer; give Zakat, and bow down your heads with those who bow down (in worship).
M.Khan	And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allāh) along with Ar-Raki'ûn.



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Pickthal	Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).
Shakir	And keep up prayer and pay the poor-rate and bow down with those who bow down.

## ﴿44﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ

piety and righteousness	بِالْبِرِّ	(on the) people	النَّاسَ	do you enjoin	أَتَأْمُرُونَ
while you	وَأَنْتُمْ	Yourselves	أَنْفُسَكُمْ	and you forget	وَتَنْسَوْنَ
do not	أَفَلَا	the Scripture	الْكِتَابَ ۚ	recite	تَتْلُونَ
				you understand	تَعْقِلُونَ

Translit	'Ata'murūna An-Nāsa Bil-Birri Wa Tansawna 'Anfusakum Wa 'Antum Tatlūna Al-Kitāba 'Afalā Ta`qilūna
AhmedAli	کیا لوگوں کو تم نیکی کا علم کرتے ہو اور اپنے آپ کو بھول جاتے ہو حالانکہ تم کتاب پڑھتے ہو پھر کیوں نہیں سمجھتے
Jalandhry	(یہ) کیا (عقل کی بات ہے کہ) تم لوگوں کو نیکی کرنے کو کہتے ہو اور اپنے تئیں فراموش کئے دیتے ہو، حالانکہ تم کتاب (خدا) بھی پڑھتے ہو۔ کیا تم سمجھتے نہیں؟
YusufAli	Do ye enjoin right conduct on the people and forget (to practise it) yourselves and yet ye study the Scripture? Will ye not understand?
M.Khan	Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?
Pickthal	Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?
Shakir	What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

## ﴿45﴾ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

and prayer	وَالصَّلَاةِ ۚ	in patience	بِالصَّبْرِ	and seek help	وَاسْتَعِينُوا
except	إِلَّا	very hard	لَكَبِيرَةٌ	and truly it is	وَإِنَّهَا
		the humble minded	الْخَاشِعِينَ	on	عَلَى

Translit	Wa Asta'inū Biṣ-Ṣabri Wa Aṣ-Ṣalāati Wa 'Innahā Lakabīratun 'Illā 'Alā Al-Khāshi'īna
AhmedAli	اور صبر کرنے اور نماز پڑھنے سے مدد لیا کرو اور بے شک نماز مشکل ہے مگر ان پر جو عاجزی کرنے والے ہیں
Jalandhry	اور (رج و تکلیف میں) صبر اور نماز سے مدد لیا کرو اور بے شک نماز گراں ہے، مگر ان لوگوں پر (گراں نہیں) جو عاجز کرنے والے ہیں
YusufAli	Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who are humble.
M.Khan	And seek help in patience and As-Salāt (the prayer) and truly it is extremely heavy and hard except for Al-Khāshi'ūn [i.e. the true believers in Allāh - those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise,) and in His Warnings (Hell, )].
Pickthal	Seek help in patience and prayer; and truly it is hard save for the humble-minded,
Shakir	And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,



## الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿46﴾

that surely they	أَنَّهُمْ	realize	يَظُنُّونَ	who	الَّذِينَ
and that they	وَأَنَّهُمْ	their Lord	رَبِّهِمْ	are going to meet	مُلَاقُوا
		are going to return	رَاجِعُونَ	unto Him	إِلَيْهِ

Translit	Al-Ladhīna Yaẓunnūna 'Annahum Mulāqū Rabbihim Wa 'Annahum 'Ilayhi Rāji'ūna				
AhmedAli	جو یہ سمجھتے ہیں کہ ہمیں ضرور اپنے رب سے ملنا ہے اور ہمیں اس کے پاس لوٹ کر جانا ہے				
Jalandhry	اور جو یقین کئے ہوئے ہیں کہ وہ اپنے پروردگار سے ملنے والے ہیں اور اس کی طرف لوٹ کر جانے والے ہیں				
YusufAli	Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.				
M.Khan	(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.				
Pickthal	Who know that they will have to meet their Lord, and that unto Him they are returning.				
Shakir	Who know that they shall meet their Lord and that they shall return to Him.				

## يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿47﴾

remember	اذْكُرُوا	(of) Israel	إِسْرَائِيلَ	O Children	يَا بَنِي
I bestowed	أَنْعَمْتُ	which	الَّتِي	My Favour	نِعْمَتِي
preferred you	فَضَّلْتُكُمْ	and that I	وَأَنِّي	upon you	عَلَيْكُمْ
		all the worlds	الْعَالَمِينَ	over	عَلَى

Translit	Yā Banī 'Isrā'īla Adhkurū Ni`matiya Allatī 'An`amtu `Alaykum Wa 'Annī Fadḍaltukum `AlāAl-`Ālamīna				
AhmedAli	اے بنی اسرائیل میری ان نعمتوں کو یاد کرو جو میں نے تمہیں دی تھیں اور میں نے تمہیں جہاں پر فضیلت دی تھی				
Jalandhry	اے یعقوب کی اولاد! میرے وہ احسان یاد کرو، جو میں نے تم پر کئے تھے اور یہ کہ میں نے تم کو جہاں کے لوگوں پر فضیلت بخشی تھی				
YusufAli	O children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for My Message).				
M.Khan	O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Ālamīn [mankind and jinn (of your time period, in the past)].				
Pickthal	O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.				
Shakir	O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.				

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

## يُنصَرُونَ ﴿48﴾

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

not	لَا	a Day (when)	يَوْمًا	and fear	وَاتَّقُوا
another (person)	عَنْ نَفْسٍ	a person	نَفْسٍ	shall avail	تَجْزِي
will be accepted	يُقْبَلُ	nor	وَلَا	anything	شَيْئًا
nor	وَلَا	intercession	شَفَاعَةً	from him	مِنْهَا
compensation (ransom)	عَدْلٌ	from him	مِنْهَا	will be taken	يُؤْخَذُ
would be helped	يُنْصَرُونَ	they	هُمْ	and not	وَلَا

Translit	Wa <u>Attaqū</u> Yawmāan Lā Tajzī Nafsun `An Nafsin <u>Shay`āan</u> Wa Lā Yuqbalu Minhā <u>Shafā`</u> atun Wa Lā Yu'uk <u>h</u> adhū Minhā `Adlun Wa Lā Hum Yun <u>ṣ</u> arūna
AhmedAli	اور اس دن سے ڈرو جس دن کوئی شخص کسی کے کچھ بھی کام نہ آئے گا اور نہ ان کے لیے کوئی سفارش قبول ہوگی اور نہ اس کی طرف سے بدلہ لیا جائے گا اور نہ ان کی مدد کی جائے گی
Jalandhry	اور اس دن سے ڈرو جس دن کوئی شخص کسی کے کچھ بھی کام نہ آئے گا اور نہ کسی کی سفارش منظور کی جائے اور نہ کسی سے کسی طرح کا بدلہ قبول کیا جائے اور نہ لوگ (کسی اور طرح) مدد حاصل کر سکیں
YusufAli	Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her nor shall anyone be helped (from outside).
M.Khan	And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.
Pickthal	And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.
Shakir	And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ  
وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

From	مِنْ	We delivered (saved) you	نَجَّيْنَاكُمْ	and (remember) when	وَإِذْ
who were afflicting you	يَسُومُونَكُمْ	(of) Pharaoh	فِرْعَوْنَ	People	آلِ
killing	يُدَبِّحُونَ	torment	الْعَذَابِ	(with) a horrible	سُوءَ
your women	نِسَاءَكُمْ ۚ	and let live (sparing)	وَيَسْتَحْيُونَ	your sons	أَبْنَاءَكُمْ
(was) a trial	بَلَاءٌ	that	ذَلِكُمْ	and in	وَفِي
great	عَظِيمٌ	your Lord	رَبِّكُمْ	from	مِنْ

Translit	Wa 'Idh Najjaynākum Min 'Āli Fir`awna Yasūmūnakum Sū'a Al-`Adhābi Yudhabbiḥūna 'Abnā'akum Wa Yastahyūna Nisā'akum Wa Fī Dhālikum Balā'un Min Rabbikum `Aẓīmūn
AhmedAli	اور جب ہم نے تمہیں فرعونوں سے نجات دی وہ تمہیں بری طرح عذاب دیا کرتے تھے تمہارے بیٹوں کو ذبح کرتے تھے اور تمہاری بیٹیوں کو زندہ رکھتے

	تھے اور اس میں تمہارے رب کی طرف سے تمہاری بڑی آزمائش تھی
Jalandhry	اور (ہمارے ان احسانات کو یاد کرو) جب ہم نے تم کو قوم فرعون سے نجات بخشی وہ (لوگ) تم کو بڑا دکھ دیتے تھے تمہارے بیٹوں کو تو قتل کر ڈالتے تھے اور بیٹیوں کو زندہ رہنے دیتے تھے اور اس میں تمہارے پروردگار کی طرف سے بڑی (سخت) آزمائش تھی
YusufAli	And remember, We delivered you from the people of Pharaoh: they set you hard tasks and punishments slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord.
M.Khan	And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
Pickthal	And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.
Shakir	And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

### وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿50﴾

for you	بِكُمْ	We separated	فَرَقْنَا	and (remember) when	وَإِذْ
and We drowned	وَأَغْرَقْنَا	and saved you	فَأَنْجَيْنَاكُمْ	the sea	الْبَحْرَ
while you	وَأَنْتُمْ	(of) Pharaoh	فِرْعَوْنَ	people	آلَ
				(were) looking	تَنْظُرُونَ

Translit	Wa 'Idh Faraqna Bikumu Al-Bahra Fa'anjaynakum Wa 'Aghraqna 'Ala Fir'awna Wa 'AntumTanzuruna
AhmedAli	اور جب ہم نے تمہارے لیے سمندر کو پھاڑ دیا پھر تمہیں تو بچا لیا اور تمہارے دیکھتے دیکھتے فرعونوں کو ڈبو دیا
Jalandhry	اور جب ہم نے تمہارے لیے دریا کو پھاڑ دیا تم کو نجات دی اور فرعون کی قوم کو غرق کر دیا اور تم دیکھ ہی تو رہے تھے
YusufAli	And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.
M.Khan	And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
Pickthal	And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.
Shakir	And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.

### وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿51﴾

Moses	مُوسَىٰ	We appointed for	وَاعَدْنَا	and (remember) when	وَإِذْ
and	ثُمَّ	nights	لَيْلَةً	forty	أَرْبَعِينَ
after him	مِنْ بَعْدِهِ	the calf	الْعِجْلَ	you took (for worship)	اتَّخَذْتُمْ
		(were) wrong-doers	ظَالِمُونَ	and you	وَأَنْتُمْ

Translit	Wa 'Idh Wa'adna Musa 'Arba'ina Laylatan Thumma Attakhadtumu Al-'Ijla Min Ba'dihiWa 'Antum Zalimuna
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AhmedAli	اور جب ہم نے موسیٰ سے پالیں رات کا وعدہ کیا پھر اس کے بعد تم نے بھڑا بنا لیا حالانکہ تم ظالم تھے
Jalandhry	اور جب ہم نے موسیٰ سے پالیں رات کا وعدہ کیا تو تم نے ان کے پیچھے بھڑے کو (معبود) مقرر کر لیا اور تم ظلم کر رہے تھے
YusufAli	And remember We appointed forty nights for Moses and in his absence you took the calf (for worship) and ye did grievous wrong.
M.Khan	And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers,)
Pickthal	And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.
Shakir	And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

### ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿52﴾

you	عَنْكُمْ	We forgave	عَفَوْنَا	Then	ثُمَّ
so that you may	لَعَلَّكُمْ	that	ذَلِكَ	after	مِنْ بَعْدِ
				return thanks	تَشْكُرُونَ

Translit	<i>Thumma `Afawnā `Ankum Min Ba`di Dhālika La`allakum Tashkurūna</i>
AhmedAli	پھر اس کے بعد بھی ہم نے تمہیں معاف کر دیا تاکہ تم شکر کرو
Jalandhry	پھر اس کے بعد ہم نے تم کو معاف کر دیا، تاکہ تم شکر کرو
YusufAli	Even then We did forgive you; there was a chance for you to be grateful.
M.Khan	Then after that We forgave you so that you might be grateful.
Pickthal	Then, even after that, We pardoned you in order that ye might give thanks.
Shakir	Then We pardoned you after that so that you might give thanks.

### وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿53﴾

Moses	مُوسَى	We gave	آتَيْنَا	and (remember) when	وَإِذْ
so that you may	لَعَلَّكُمْ	and the criterion	وَالْفُرْقَانَ	the Scripture	الْكِتَابَ
				be guided	تَهْتَدُونَ

Translit	<i>Wa 'Idh 'Ātaynā Mūsā Al-Kitāba Wa Al-Furqāna La`allakum Tahtadūna</i>
AhmedAli	اور جب ہم نے موسیٰ کو کتاب اور قانون فیصل دیا تاکہ تم ہدایت پاؤ
Jalandhry	اور جب ہم نے موسیٰ کو کتاب اور معجزے عنایت کئے، تاکہ تم ہدایت حاصل کرو
YusufAli	And remember We gave Moses the Scripture and the criterion (between right and wrong) there was a chance for you to be guided aright.
M.Khan	And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

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Pickthal	And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.
Shakir	And when We gave Musa the Book and the distinction that you might walk aright.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ  
فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

﴿54﴾

Moses	مُوسَىٰ	said	قَالَ	and (remember) when	وَإِذْ
verily you	إِنَّكُمْ	O my people	يَا قَوْمِ	to his people	لِقَوْمِهِ
by your taking (for worship)	بِاتِّخَاذِكُمْ	yourselves	أَنْفُسَكُمْ	have wronged	ظَلَمْتُمْ
To	إِلَىٰ	so turn in repentance	فَتُوبُوا	the calf	الْعِجْلَ
yourselves	أَنْفُسَكُمْ	and kill	فَاقْتُلُوا	your Creator	بَارِئِكُمْ
for you	لَكُمْ	(is) better	خَيْرٌ	that	ذَلِكُمْ
ten He accepted repentance	فَتَابَ	your Creator	بَارِئِكُمْ	with	عِنْدَ
He (Who is)	هُوَ	truly He is	إِنَّهُ	of you	عَلَيْكُمْ ۚ
		the Most Merciful	الرَّحِيمُ	Accepter of repentance	التَّوَّابُ

Translit	Wa 'Idh Qāla Mūsā Liqawmihi Yā Qawmi 'Innakum Žalamtum 'Anfusakum BiāttikhādhikumuAl-`Ijla Fatūbū 'Ilā Bāri'ikum Fāqtulū 'Anfusakum Dhālikum Khayrun Lakum 'Inda Bāri'ikumFatāba `Alaykum 'Innahu Huwa At-Tawwābu Ar-Rahīmu
AhmedAli	اور جب موسیٰ نے اپنی قوم سے کہا اے میری قوم بے شک تم نے بچھڑا بنا کر اپنی جانوں پر ظلم کیا سو اپنے پیدا کرنے والے کے آگے توبہ کرو پھر اپنے آپ کو قتل کرو تمہارے لیے تمہارے خالق کے نزدیک یہی بہتر ہے پھر اس نے تمہاری توبہ قبول کر لی بے شک وہی بڑا توبہ قبول کرنے والا نہایت رحم والا ہے
Jalandhry	اور جب موسیٰ نے اپنی قوم کے لوگوں سے کہا کہ بھائیو، تم نے بچھڑے کو (معبود) ٹھہرانے میں (بڑا) ظلم کیا ہے، تو اپنے پیدا کرنے والے کے آگے توبہ کرو اور اپنے تئیں ہلاک کر ڈالو۔ تمہارے خالق کے نزدیک تمہارے حق میں یہی بہتر ہے۔ پھر اس نے تمہارا قصور معاف کر دیا۔ وہ بے شک معاف کرنے والا (اور) صاحبِ رحم ہے
YusufAli	And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf so turn (in repentance) to your Maker and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned toward you (in forgiveness); for He is Oft-returning Most Merciful.
M.Khan	And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
Pickthal	And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf

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	(for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.
Shakir	And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

﴿55﴾

O Moses	يَا مُوسَىٰ	you said	قُلْتُمْ	and (remember) when	وَإِذْ
(in) you	لَكَ	we believe	نُؤْمِنَ	shall never	لَنْ
Allah	اللَّهُ	we see	نَرَىٰ	till	حَتَّىٰ
the thunderbolt	الصَّاعِقَةُ	so seized (over took) you	فَأَخَذَتْكُمُ	plainly	جَهْرَةً
		were looking	تَنْظُرُونَ	while you	وَأَنْتُمْ

Translit	Wa 'Idh Qultum Yā Mūsá Lan Nu'umina Laka Ĥattá Nará Allāha Jahratān Fa'akhadhatkumuAṣ-Ṣā'iqatu Wa 'Antum Tanẓurūna
AhmedAli	اور جب تم نے کہا اے موسیٰ ہم ہرگز تیرا یقین نہیں کریں گے جب تک کہ رو بروا لہ کو دیکھ نہ لیں تب تمہیں بجلی نے دیکھتے ہی دیکھتے آلیا
Jalandhry	اور جب تم نے (موسیٰ) سے کہا کہ موسیٰ، جب تک ہم خدا کو سامنے نہ دیکھ لیں گے، تم پر ایمان نہیں لائیں گے، تو تم کو بجلی نے آگھیرا اور تم دیکھ رہے تھے
YusufAli	And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly" but ye were dazed by thunder and lightning even as ye looked on.
M.Khan	And (remember) when you said: "O Mūsā (Moses)! We shall never believe in you till we see Allāh plainly." But you were seized with a thunderbolt (lightning) while you were looking.
Pickthal	And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.
Shakir	And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿56﴾

after	مِّن بَعْدِ	We raised you	بَعَثْنَاكُم	Then	ثُمَّ
return thanks	تَشْكُرُونَ	so that you may	لَعَلَّكُمْ	your death	مَوْتِكُمْ

Translit	Thumma Ba`athnākum Min Ba`di Mawtikum La`allakum Tashkurūna
AhmedAli	پھر ہم نے تمہیں تمہاری موت کے بعد زندہ کر اٹھایا تاکہ تم شکر کرو
Jalandhry	پھر موت آجانے کے بعد ہم نے تم کو از سر نو زندہ کر دیا، تاکہ احسان مانو
YusufAli	Then We raised you up after your death; ye had the chance to be grateful.

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M.Khan	Then We raised you up after your death, so that you might be grateful.
Pickthal	Then We revived you after your extinction, that ye might give thanks.
Shakir	Then We raised you up after your death that you may give thanks.

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

(with) the clouds	الْغَمَامَ	over you	عَلَيْكُمْ	and We shaded (caused shadow)	وَوَلَّلْنَا
Al Manna	الْمَنَّاءَ	on you	عَلَيْكُمْ	down and sent	وَأَنْزَلْنَا
of	مِنْ	eat	كُلُوا	and the quails	وَالسَّلْوَىٰ ۖ
We have provided for you	رَزَقْنَاكُمْ ۚ	which	مَا	good (pure, lawful) things	طَيِّبَاتِ
but	وَلَكِنْ	they wrong Us	ظَلَمُونَا	and (did) not	وَمَا
wrong	يَظْلِمُونَ	themselves	أَنْفُسَهُمْ	they did	كَانُوا

Translit	Wa Żallalnā `Alaykumu Al-Ghamāma Wa `Anzalnā `Alaykumu Al-Manna Wa As-Salwā Kulū Min Ṭayyibāti Mā Razaqnākum Wa Mā Żalamūnā Wa Lakin Kānū `Anfusahum Yaẓlimūna
AhmedAli	اور ہم نے تم پر ابر کا سایہ کیا اور تم پر من اور سلوی اتارا جو کچھ ہم نے تمہیں پاکیزہ چیزیں عطا کی ہیں ان میں سے کھاؤ اور انہوں نے ہمارا کچھ نقصان نہ کیا بلکہ اپنا ہی نقصان کرتے رہے
Jalandhry	اور بادل کا تم پر سایہ کئے رکھا اور (تمہارے لیے) من و سلوی اتارتے رہے کہ جو پاکیزہ چیزیں ہم نے تم کو عطا فرمائی ہیں، ان کو کھاؤ (ہیو) مگر تمہارے بزرگوں نے ان نعمتوں کی کچھ قدر نہ بانی (اور) وہ ہمارا کچھ نہیں بگاڑتے تھے بلکہ اپنا ہی نقصان کرتے تھے
YusufAli	And We gave You the shade of clouds and sent down to you manna and quails saying: "Eat of the good things We have provided for you"; (but they rebelled); to Us they did no harm but they harmed their own souls.
M.Khan	And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.
Pickthal	And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.
Shakir	And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

enter	ادْخُلُوا	We said	قُلْنَا	and (remember) when	وَإِذْ
and eat	فَكُلُوا	town	الْقَرْيَةَ	this	هَذِهِ
you wish	شِئْتُمْ	wherever	حَيْثُ	therein	مِنْهَا



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the gate	الْبَابِ	and enter	وَادْخُلُوا	with pleasure	رَغَدًا
forgive us	حِطَّةً	and say	وَقُولُوا	in prostration	سُجَّدًا
your sins	خَطَايَاكُمْ	you	لَكُمْ	We shall forgive	نَغْفِرُ
		(for) the good-doers	الْمُحْسِنِينَ	and We will increase	وَسَنَزِيدُ

Translit	Wa 'Idh Qulnā Adkhulū Hadhihi Al-Qaryata Fakulū Minhā Haythu Shi'tum Raghadaan WaAdkhulū Al-Bāba Sujjadaan Wa Qūlū Hittatun Naghfir Lakum Khaṭāyākum Wa Sanazīdu Al-Muhsinīna
AhmedAli	اور جب ہم نے کہا اس شہر میں داخل ہو جاؤ پھر اس میں جہاں سے چاہو بے تکلفی سے کھاؤ اور دروازہ میں سجدہ کرتے ہوئے داخل ہو اور کہتے جاؤ بخش دے تو ہم تمہارے قصور معاف کر دیں گے اور نیکی کرنے والوں کو زیادہ بھی دیں گے
Jalandhry	اور جب ہم نے (ان سے) کہا کہ اس گاؤں میں داخل ہو جاؤ اور اس میں جہاں سے چاہو، خوب کھاؤ (پیو) اور (دیکھنا) دروازے میں داخل ہونا تو سجدہ کرنا اور حطہ کنا، ہم تمہارے گناہ معاف کر دیں گے اور نیکی کرنے والوں کو اور زیادہ دیں گے
YusufAli	And remember We said: "Enter this town and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."
M.Khan	And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
Pickthal	And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.
Shakir	And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿59﴾

did wrong (change)	ظَلَمُوا	those who	الَّذِينَ	but changed	فَبَدَّلَ
that (which)	الَّذِي	other (than)	غَيْرَ	the word	قَوْلًا
so We sent	فَأَنْزَلْنَا	to them	لَهُمْ	was told	قِيلَ
who wronged	ظَلَمُوا	those	الَّذِينَ	upon	عَلَى
the heaven	السَّمَاءِ	from	مِنْ	punishment	رِجْزًا
disobey	يَفْسُقُونَ	they used to	كَانُوا	because	بِمَا

Translit	Fabaddala Al-Ladhīna Žalamū Qawlāan Ghayra Al-Ladhī Qīla Lahum Fa'anzalnā `Alā Al-Ladhīna Žalamū Rijzāan Mina As-Samā'i Bimā Kānū Yafsuqūna
AhmedAli	پھر ظالموں نے بدل ڈالا کلمہ سوائے اس کے جو انہیں کہا گیا تھا سو ہم نے ان ظالموں پر ان کی نافرمانی کی وجہ سے آسمان سے عذاب نازل کیا



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	تو جو ظالم تھے، انہوں نے اس لفظ کو، جس کا ان کو حکم دیا تھا، بدل کر اس کی جگہ اور لفظ کتنا شروع کیا، پس ہم نے (ان) ظالموں پر آسمان سے عذاب نازل کیا، کیونکہ نافرمانیاں کئے جاتے تھے
YusufAli	But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.
M.Khan	But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allāh's Obedience. (Tafsir At-Tabarī, Vol. I, Page 305).
Pickthal	But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.
Shakir	But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

Moses	مُوسَىٰ	asked for water	اسْتَسْقَىٰ	and (remember) when	وَإِذِ
strike	اضْرِبْ	We said	فَقُلْنَا	for his people	لِقَوْمِهِ
then gushed forth	فَانْفَجَرَتْ	the stone	الْحَجَرَ ۖ	with your stick	بِعَصَاكَ
springs	عَيْنًا ۖ	twelve	اثْنَتَا عَشْرَةَ	it from	مِنْهُ
people	أُنَاسٍ	every	كُلُّ	knew	قَدْ عَلِمَ
and drink	وَاشْرَبُوا	eat	كُلُوا	their drinking place	مَشْرَبَهُمْ ۖ
(of) Allah	اللَّهِ	provision (sustenance)	رِزْقِ	from	مِنْ
(in) on	فِي	act corruptly	تَعَثُّوا	and (do) not	وَلَا
		making mischief	مُفْسِدِينَ	the earth	الْأَرْضِ

Translit	Wa 'Idh Astasqá Mūsá Liqawmihi Faqulnā Aḍrib Bi'asāka Al-Ĥajara Fānfajarat Minhu Athnatā `Ashrata `Aynān Qad `Alima Kullu 'Unāsin Mashrabahum Kulū Wa Ashrabū Min Rizqi Allāhi Wa Lā Ta`thaw Fī Al-'Ardi Mufsidīna
AhmedAli	پھر جب موسیٰ نے اپنی قوم کے لیے پانی مانگا تو ہم نے کہا اپنے عصا کو ہتھ پر مار سو اس سے بارہ چشمے بہہ نکلے ہر قوم نے اپنا گھاٹ پہچان لیا اللہ کے دیئے ہوئے رزق میں سے کھا پیو اور زمین میں فساد مچاتے نہ پھرو
Jalandhry	اور جب موسیٰ نے اپنی قوم کے لیے (خدا سے) پانی مانگا تو ہم نے کہا کہ اپنی لاٹھی ہتھ پر مارو۔ (انہوں نے لاٹھی ماری) تو پھر اس میں سے بارہ چشمے پھوٹ نکلے، اور تمام لوگوں نے اپنا اپنا گھاٹ معلوم کر (کے پانی پی) لیا۔ (ہم نے حکم دیا کہ) خدا کی (عطا فرمائی ہوئی) روزی کھاؤ اور پیو، مگر زمین میں فساد نہ کرتے پھرنا
YusufAli	And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed

	forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.
M.Khan	And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."
Pickthal	And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.
Shakir	And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

وَإِذْ	and (remember) when	قُلْتُمْ	يا مُوسَىٰ	O Moses
لَنْ	shall not	نَصْبِرَ	عَلَىٰ	on
طَعَامٍ	food	وَاحِدٍ	فَادْعُ	so invoke
لَنَا	for us	رَبَّكَ	يُخْرِجْ	to bring forth
لَنَا	for us	مِمَّا	تُنْبِتُ	grows
الْأَرْضُ	the earth	مِنْ	بَقْلِهَا	its herbs
وَقِثَّائِهَا	and its cucumbers	وَفُومِهَا	وَعَدَسِهَا	and its lentils
وَبَصَلِهَا ۖ	and its onions	قَالَ	أَتَسْتَبْدِلُونَ	would you take in exchange
الَّذِي	that	هُوَ	أَدْنَىٰ	(is) lower
بِالَّذِي	for that	هُوَ	خَيْرٌ ۚ	(is) better
اهْبِطُوا	go you down	مِصْرًا	فَإِنَّ	and indeed
لَكُمْ	for you (is)	مَا	سَأَلْتُمْ ۖ	you have asked for
وَضُرِبَتْ	and were stamped (stuck)	عَلَيْهِمْ	الذِّلَّةُ	humiliation
وَالْمَسْكَنَةُ	and misery	وَبَاءُوا	بِغَضَبٍ	anger
مِنْ	from	اللَّهِ ۚ	ذَٰلِكَ	that (was)
بِأَنَّهُمْ	because they	كَانُوا	يَكْفُرُونَ	disbelieve

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

and kill	وَيَقْتُلُونَ	(of) Allah	اللَّهُ	in the Signs, Verses	بِآيَاتِ
just cause	الْحَقِّ	without	بِغَيْرِ	the Prophets	النَّبِيِّنَ
they disobeyed	عَصَوْا	because	بِمَا	that (was)	ذَلِكَ
		transgress	يَعْتَدُونَ	and used to	وَكَانُوا

Translit	<p>Wa 'Idhi Qultum Yā Mūsā Lan Naṣbira 'Alā Ṭa'āmin Wāhidin Fād'u Lanā Rabbaka Yukhrij Lanā Mimmā Tunbitu Al-'Arḍu Min Baqlihā Wa Qiththā'ihā Wa Fūmihā Wa 'Adasihā Wa Baṣalihā Qāla 'Atastabdilūna Al-Ladhī Huwa 'Adnā Bial-Ladhī Huwa Khayrun Aḥbiṭu Miṣrāan Fa'inna Lakum Mā Sa'altum Wa Ḍuribat 'Alayhimu Adh-Dhillatu Wa Al-Maskanatu Wa Bā'u Bighaḍabin Mina Allāhi Dhālika Bi'annahum Kānū Yakfurūna Bi'āyāti Allāhi Wa Yaqtulūna An-Nabīyīna Bighayri Al-Ḥaqqi Dhālika Bimā 'Aṣaw Wa Kānū Ya'tadūna</p>
AhmedAli	<p>اور جب تم نے کہا اے موسیٰ ہم ایک ہی طرح کے کھانے پر ہرگز صبر نہ کریں گے سو ہمارے لیے اپنے رب سے دعا مانگ کہ وہ ہمارے لیے زمین کی پیداوار میں سے ساگ اور لکڑی اور گیوں اور مسور اور پیاز پیدا کر دے کہ کیا تم اس چیز کو لینا چاہتے ہو جو ادنیٰ ہے بدلہ اس کے جو بہتر ہے کسی شہر میں اُترو بے شک جو تم مانگتے ہو تمہیں ملے گا اور ان پر ذلت اور محتاجی ڈال دی گئی اور انہوں نے غضب الہی کیا یہ اس لیے کہ وہ اللہ کی نشانیوں کا انکار کرتے تھے اور نبیوں کو ناحق قتل کرتے تھے یہ اس لیے کہ نافرمان تھے اور حد سے بڑھ جاتے تھے</p>
Jalandhry	<p>اور جب تم نے کہا کہ موسیٰ! ہم سے ایک (ہی) کھانے پر صبر نہیں ہو سکتا تو اپنے پروردگار سے دعا کیجئے کہ ترکاری اور لکڑی اور گیوں اور مسور اور پیاز (وغیرہ) جو نباتات زمین سے اگتی ہیں، ہمارے لیے پیدا کر دے۔ انہوں نے کہا کہ بھلا عمدہ چیزیں چھوڑ کر ان کے عوض ناقص چیزیں کیوں چاہتے ہوں۔ (اگر یہی چیزیں مطلوب ہیں) تو کسی شہر میں جاؤ، وہاں جو مانگتے ہو، مل جائے گا۔ اور (آخر کار) ذلت (ورسوائی) اور محتاجی (وبے نوائی) ان سے چمٹا دی گئی اور وہ اللہ کے غضب میں گرفتار ہو گئے۔ یہ اس لیے کہ وہ اللہ کی آیتوں سے انکار کرتے تھے اور (اس کے) نبیوں کو ناحق قتل کر دیتے تھے۔ (یعنی) یہ اس لیے کہ نافرمانی کئے جاتے اور حد سے بڑھ جاتے تھے</p>
YusufAli	<p>And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth-its pot-herbs and cucumbers its garlic lentils and onions." He said: "will ye exchange the better for the worse? Go ye down to any town and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the signs of Allah and slaying His messengers without just cause. This because They rebelled and went on transgressing.</p>
M.Khan	<p>And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).</p>
Pickthal	<p>And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.</p>
Shakir	<p>And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's</p>

wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿62﴾

Believed	آمَنُوا	those who	الَّذِينَ	verily	إِنَّ
and Christians	وَالنَّصَارَى	became Jews	هَادُوا	and those who	وَالَّذِينَ
believed	آمَنَ	whoever	مَنْ	and Sabians	وَالصَّابِئِينَ
the Last	الْآخِرِ	and Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
for them	فَلَهُمْ	good deeds	صَالِحًا	and does	وَعَمِلَ
their Lord	رَبِّهِمْ	with	عِنْدَ	(is) their reward	أَجْرُهُمْ
on them	عَلَيْهِمْ	fear	خَوْفٌ	and (there is) no	وَلَا
shall grieve	يَحْزَنُونَ	they	هُمْ	nor	وَلَا

Translit	'Inna Al-Ladhīna 'Āmanū Wa Al-Ladhīna Hādū Wa An-Naṣārā Wa Aṣ-Ṣābi'īna Man 'Āmana Billāhi Wa Al-Yawmi Al-'Ākhiri Wa 'Amila Ṣāliḥāan Falahum 'Ajruhum 'Inda Rabbihim Wa Lā Khawfun 'Alayhim Wa Lā Hum Yafḥzanūna
AhmedAli	جو کوئی مسلمان اور یہودی اور نصرانی اور صابی اللہ اور قیامت کے دن پر ایمان لائے اور اچھے کام بھی کرے تو ان کا اجر ان کے رب کے ہاں موجود ہے اور ان پر نہ کچھ خوف ہوگا اور نہ وہ غمگین ہوں گے
Jalandhry	جو لوگ مسلمان ہیں یا یہودی یا عیسائی یا ستارہ پرست، (یعنی کوئی شخص کسی قوم و مذہب کا ہو) جو خدا اور روز قیامت پر ایمان لائے گا، اور نیک عمل کرے گا، تو ایسے لوگوں کو ان (کے اعمال) کا صلہ خدا کے ہاں ملے گا اور (قیامت کے دن) ان کو نہ کسی طرح کا خوف ہوگا اور نہ وہ غمناک ہوں گے
YusufAli	Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians, any who believe in Allah and the Last Day and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
M.Khan	Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve
Pickthal	Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
Shakir	Surely those who believe, and those who are Jews, and the f Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

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your covenant	مِيثَاقَكُمْ	We took	أَخَذْنَا	and (remember) we	وَإِذْ
the Tur (Mount Sinai)	الطُّورِ	above you	فَوْقَكُمْ	and We raised	وَرَفَعْنَا
We have given you	آتَيْنَاكُمْ	what	مَا	hold	خُذُوا
what (is)	مَا	and remember	وَادْكُرُوا	with strength	بِقُوَّةٍ
act piously (become pious)	تَتَّقُونَ	so that you may	لَعَلَّكُمْ	therein	فِيهِ

Translit	Wa 'Idh 'Akhadhnā Mithāqakum Wa Rafa`nā Fawqakumu Aṭ-Ṭūra Khudhū Mā 'Ātaynākum Biqūwatīn Wa Adhkurū Mā Fīhi La'allakum Tattaqūna				
AhmedAli	اور جب ہم نے تم سے عہد لیا اور تم پر کوہ طور بلند کیا جو کچھ ہم نے تمہیں دیا ہے اسے مضبوط پکڑو اور جو کچھ اس میں ہے اسے یاد رکھو تاکہ تم پر ہیزار ہو جاؤ				
Jalandhry	اور جب ہم نے تم سے عہد (کر) لیا اور کوہ طور کو تم پر اٹھا کھڑا کیا (اور حکم دیا) کہ جو کتاب ہم نے تم کو دی ہے، اس کو زور سے پکڑے رہو، اور جو اس میں (لکھا) ہے، اسے یاد رکھو، تاکہ (عذاب سے) محفوظ رہو				
YusufAli	And remember We took your covenant and We raised above you the towering height of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: perchance ye may fear Allah."				
M.Khan	And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqūn (the pious - see V.2:2).				
Pickthal	And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).				
Shakir	And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).				

## ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

after	مِنْ بَعْدِ	you turned away	تَوَلَّيْتُمْ	Then	ثُمَّ
Grace	فَضْلُ	had it not been	فَلَوْلَا	that	ذَلِكَ ۖ
and His Mercy	وَرَحْمَتُهُ	upon you	عَلَيْكُمْ	(of) Allah	اللَّهُ
the losers	الْخَاسِرِينَ	of	مِنْ	indeed you would have been	لَكُنْتُمْ

Translit	Thumma Tawallaytum Min Ba`di Dhālika Falawlā Fadlu Allāhi `Alaykum Wa Raḥmatuhu Lakuntum Mina Al-Khāsirīna				
AhmedAli	پھر تم اس کے بعد پھر گئے سو اگر تم پر اللہ کا فضل اور اس کی رحمت نہ ہوتی تو تم تباہ ہو جاتے				
Jalandhry	تو تم اس کے بعد (عمد سے) پھر گئے اور اگر تم پر خدا کا فضل اور اس کی مہربانی نہ ہوتی تو تم خسارے میں پڑے گئے ہوتے				
YusufAli	But ye turned back thereafter had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.				
M.Khan	Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.				
Pickthal	Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been				

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	among the losers.
Shakir	Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

## وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

those who	الَّذِينَ	you knew	عَلِمْتُمْ	and indeed	وَلَقَدْ
(in) the matter	فِي	amongst you	مِنْكُمْ	transgressed	اعْتَدَوْا
to them	لَهُمْ	We said	فَقُلْنَا	(of) the Sabbath (Saturday)	السَّبْتِ
despised (and rejected)	خَاسِئِينَ	monkeys	قِرَدَةً	be you	كُونُوا

Translit	Wa Laqad `Alimtum Al-Ladhīna A`tadaw Minkum Fī As-Sabti Faqulnā Lahum Kūnū Qiradatan Khāsi`īna
AhmedAli	اور بے شک تمہیں وہ لوگ بھی معلوم میں جنہوں نے تم میں سے ہفتہ کے دن زیادتی کی تھی پھر ہم نے ان سے کہا تم ذلیل بندر ہو جاؤ
Jalandhry	اور تم ان لوگوں کو خوب جانتے ہو، جو تم میں سے ہفتہ کے دن (مچھلی کا شکار کرنے) میں حد سے تجاوز کر گئے تھے، تو ہم نے ان سے کہا کہ ذلیل و خوار بندر ہو جاؤ
YusufAli	And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes despised and rejected."
M.Khan	And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."
Pickthal	And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!
Shakir	And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

## فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

for those	لِّمَا	(punishment) an example	نَكَالًا	and We made this	فَجَعَلْنَاهَا
after them	خَلْفَهَا	and those	وَمَا	in front of them	بَيْنَ يَدَيْهَا
		for the pious	لِّلْمُتَّقِينَ	and a lesson	وَمَوْعِظَةً

Translit	Faja`alnāhā Nakālāan Limā Bayna Yadayhā Wa Mā Khalfahā Wa Maw`izatan Lilmuttaqīna
AhmedAli	پھر ہم نے اس واقعہ کو اس زمانہ کے لوگوں کے لیے اور ان سے پہچلوں کے لیے عبرت اور پرہیزگاروں کے لیے نصیحت بنا دیا
Jalandhry	اور اس قصے کو اس وقت کے لوگوں کے لیے اور جوان کے بعد آنے والے تھے عبرت اور پرہیزگاروں کے لیے نصیحت بنا دیا
YusufAli	So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.
M.Khan	So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqūn (the pious - see V.2:2).
Pickthal	And We made it an example to their own and to succeeding generations, and an admonition to the God-fearing.
Shakir	So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ  
بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿67﴾

Moses	مُوسَىٰ	said	قَالَ	and (remember) when	وَإِذْ
Allah	اللَّهُ	verily	إِنَّ	to his people	لِقَوْمِهِ
you slaughter	تَذْبَحُوا	that	أَنْ	commands you	يَأْمُرُكُمْ
do you make of us	أَتَتَّخِذُنَا	they said	قَالُوا	a cow	بَقْرَةً ۖ
I take refuge	أَعُوذُ	he said	قَالَ	fun	هُزُوًا ۖ
I be	أَكُونَ	that	أَنْ	with Allah	بِاللَّهِ
		the foolosh	الْجَاهِلِينَ	among	مِنْ

Translit	Wa 'Idh Qāla Mūsā Liqawmihi 'Inna Allāha Ya'murukum 'An Tadhbahū Baqaratan Qālū'Atattakhidhunā Huzūan Qāla 'A'ūdhu Billāhi 'An 'Akūna Mina Al-Jāhilīn				
AhmedAli	اور جب موسیٰ نے اپنی قوم سے کہا کہ اللہ تمہیں حکم دیتا ہے کہ ایک گائے ذبح کرو انہوں نے کہا کیا تم ہم سے ہنسی کرتا ہے کہا میں اللہ کی پناہ مانگتا ہوں اس سے کہ جاہلوں میں سے ہوں				
Jalandhry	اور جب موسیٰ نے اپنی قوم کے لوگوں سے کہا کہ خدا تم کو حکم دیتا ہے کہ ایک بیل ذبح کرو۔ وہ بولے، کیا تم ہم سے ہنسی کرتے ہو۔ (موسیٰ نے) کہا کہ میں اللہ کی پناہ مانگتا ہوں کہ نادان ہوں				
YusufAli	And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"				
M.Khan	And (remember) when Mūsa (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among Al-Jāhilūn (the ignorants or the foolish)."				
Pickthal	And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!				
Shakir	And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.				

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ  
ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿68﴾

for us	لَنَا	call upon	ادْعُ	they said	قَالُوا
to us	لَنَا	He will make clear	يُبَيِّنْ	your Lord	رَبَّكَ
he said	قَالَ	it is (like)	هِيَ ۚ	what	مَا
verily it (should be)	إِنَّهَا	says	يَقُولُ	verily He	إِنَّهُ
old	فَارِضٌ	neither	لَا	a cow	بَقْرَةٌ



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(but) middling	عَوَانٌ	immature (young)	بِكْرٌ	nor	وَلَا
so do	فَاعْلُوا	that	ذَلِكَ ۖ	between	بَيْنَ
		you are commanded	تُؤْمَرُونَ	what	مَا

Translit	Qālū Ad`u Lanā Rabbaka Yubayyin Lanā Mā Hiya Qāla 'Innahū Yaqūlu 'Innahā BaqaratunLā Fāridun Wa Lā Bikrun `Awānun Bayna Dhālika Fāf`alū Mā Tu'umarūna				
AhmedAli	انہوں نے کہا ہمارے لیے اپنے رب سے دعا کر کہ وہ بتائے کہ وہ گائے کیسی ہے کہ وہ ایک ایسی گائے ہے نہ بوڑھی اور نہ بچہ اس کے درمیان ہے پس کر ڈالو جو تمہیں حکم دیا جاتا ہے				
Jalandhry	انہوں نے کہا کہ اپنے پروردگار سے التجا کیجئے کہ وہ ہمیں یہ بتائے کہ وہ بیل کس طرح کا ہو۔ (موسیٰ نے) کہا کہ پروردگار فرماتا ہے کہ وہ بیل نہ تو بوڑھا ہو اور نہ بچہ، بلکہ ان کے درمیان (یعنی جوان) ہو۔ جیسا تم کو حکم دیا گیا ہے، ویسا کرو				
YusufAli	They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is! He said: "He says: the heifer should be neither too old nor too young but of middling age; now do what ye are commanded!.				
M.Khan	They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."				
Pickthal	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.				
Shakir	They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.				

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ

النَّاطِرِينَ ﴿٦٩﴾

for us	لَنَا	call upon	ادْعُ	they said	قَالُوا
to us	لَنَا	to make clear	يُبَيِّنْ	your Lord	رَبَّكَ
he said	قَالَ	its color (is)	لَوْنُهَا ۖ	what	مَا
it is	إِنَّهَا	says	يَقُولُ	verily He	إِنَّهُ
bright	فَاقِعٌ	yellow	صَفْرَاءُ	a cow	بَقَرَةٌ
the beholders	النَّاطِرِينَ	that pleases	تَسُرُّ	(in) its color	لَوْنُهَا

Translit	Qālū Ad`u Lanā Rabbaka Yubayyin Lanā Mā Lawnuhā Qāla 'Innahū Yaqūlu 'Innahā Baqaratun Şafrā'u Fāqī'un Lawnuhā Tasurru An-Nāẓirīna				
AhmedAli	انہوں نے کہا ہمارے لیے اپنے رب سے دعا کر کہ وہ بتائے کہ اس کا رنگ کیا ہے کہ وہ ایک زرد گائے ہے اس کا رنگ خوب گہرا ہے دیکھنے والوں کو بھلی معلوم ہوتی ہے				
Jalandhry	انہوں نے کہا کہ پروردگار سے درخواست کیجئے کہ ہم کو یہ بھی بتائے کہ اس کا رنگ کیا ہو۔ موسیٰ نے کہا، پروردگار فرماتا ہے کہ اس کا رنگ گہرا زرد ہو کہ دیکھنے				

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	والوں (کے دل) کو خوش کر دیتا ہو
YusufAli	They said: "Beseech on our behalf thy Lord to make plain to us her colour." He said: " He says: a fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"
M.Khan	They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' "
Pickthal	They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
Shakir	They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿70﴾

for us	لَنَا	call upon	ادْعُ	they said	قَالُوا
to us	لَنَا	to make clear	يُبَيِّنْ	your Lord	رَبَّكَ
verily	إِنَّ	it (is)	هِيَ	what	مَا
are alike	تَشَابَهَ	are alike	تَشَابَهَ	the cows	الْبَقَرَ
if	إِن	and surely we	وَإِنَّا	to us	عَلَيْنَا
will be guided	لَمُهْتَدُونَ	Allah	اللَّهُ	wills	شَاءَ

Translit	<i>Qālū Ad`u Lanā Rabbaka Yubayyin Lanā Mā Hiya 'Inna Al-Baqara Tashābaha `Alaynā Wa 'Innā 'In Shā'a Allāhu Lamuhtadūna</i>
AhmedAli	انہوں نے کہا ہمارے لیے اپنے رب سے دعا کر ہمیں بتائے کہ وہ کس قسم کی ہے کیوں کہ وہ گائے ہم پر مشتبہ ہو گئی ہے اور ہم اگر اللہ چاہا تو ضرور پتہ لگا لیں گے
Jalandhry	انہوں نے کہا کہ (اب کے) پروردگار سے پھر درخواست کیجئے کہ ہم کو بتا دے کہ وہ اور کس کس طرح کا ہو، کیونکہ بہت سے بیل ہمیں ایک دوسرے کے مشابہ معلوم ہوتے ہیں، (پھر) خدا نے چاہا تو ہمیں ٹھیک بات معلوم ہو جائے گی
YusufAli	They said "Beseech on our behalf thy Lord to make plain to us what she is to us are all heifers alike; we wish indeed for guidance if Allah wills."
M.Khan	They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allāh wills, we will be guided."
Pickthal	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.
Shakir	They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿71﴾

says	يَقُولُ	indeed He	إِنَّهُ	He said	قَالَ
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

neither	لَا	a cow	بَقَرَةً	it is	إِنَّهَا
the soil	الْأَرْضَ	to till	تُثْبِرُ	trained	ذَلُولٌ
the fields	الْحَرْثَ	(it) waters	تَسْقِي	nor	وَلَا
mark, blemish	شَيْءَ	(with) no	لَا	sound	مُسَلَّمَةٌ
now	الآنَ	they said	قَالُوا	in it	فِيهَا ۚ
so they slaughtered it	فَذَبَحُوهَا	the truth	بِالْحَقِّ ۚ	you (have) brought	جِئْتَ
doing (it)	يَفْعَلُونَ	they almost	كَادُوا	and (did) not	وَمَا

Translit	Qāla 'Innahū Yaquḥū 'Innahā Baqaratun Lā <u>Dhalūlun</u> Tuthīru Al-'Arḍa Wa Lā Tasqī Al-Ḥarṭha Musallamatun Lā <u>Shiyata</u> Fīhā Qālū Al-'Āna Ji'ta Bil-Ḥaqqi Fadhabahūhā Wa Mā Kādū Yaf'alūna				
AhmedAli	کہا وہ فرماتا ہے کہ وہ ایک ایسی گائے ہے جسے نہ پانی کی کھیتی نہ زمین کو جوتی ہو یا کھیتی کو پانی دیتی ہو۔ اس میں کوئی نہ داغ نہ ہوں۔ کھنے لگے، اب تم نے کہا اب تو نے ٹھیک بات بتائی پھر انہوں نے اسے ذبح کر دیا اور وہ کرنے والے تو نہیں تھے				
Jalandhry	موسیٰ نے کہا کہ خدا فرماتا ہے کہ وہ بیل کام میں لگا ہوا نہ ہو، نہ تو زمین جوتتا ہو اور نہ کھیتی کو پانی دیتا ہو۔ اس میں کسی طرح کا داغ نہ ہو۔ کھنے لگے، اب تم نے سب باتیں درست بتا دیں۔ غرض (بڑی مشکل سے) انہوں نے اس بیل کو ذبح کیا، اور وہ ایسا کرنے والے تھے نہیں				
YusufAli	He said: "He says a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice and they scarcely did it.				
M.Khan	He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.				
Pickthal	(Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.				
Shakir	Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).				

## وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۚ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

a man	نَفْسًا	you killed	قَتَلْتُمْ	and (remember) when	وَإِذْ
but Allah	وَاللَّهُ	regarding it	فِيهَا ۚ	then you disputed	فَادَّارَأْتُمْ
you were	كُنْتُمْ	what	مَا	brought forth	مُخْرِجٌ
				concealing	تَكْتُمُونَ

Translit	Wa 'Idh Qatalum Nafsāan Fa <u>Addāra'tum</u> Fīhā Wa Allāhu Mukhrijun Mā KuntumTaktumūna				
AhmedAli	اور جب تم ایک شخص قتل کر کے اس میں جھگڑنے لگے اور اللہ ظاہر کرنے والا تھا اس چیز کو جسے تم چھپاتے تھے				
Jalandhry	اور جب تم نے ایک شخص کو قتل کیا، تو اس میں باہم جھگڑنے لگے۔ لیکن جو بات تم چھپا رہے تھے، خدا اس کو ظاہر کرنے والا تھا				
YusufAli	Remember ye slew a man and fell into a dispute among yourselves as to the crime but Allah was to bring forth				

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	what ye did hide.
M.Khan	And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding.
Pickthal	And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.
Shakir	And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

**فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۖ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿73﴾**

with a piece of it	بِـبَعْضِهَا ۖ	strike him	اضْرِبُوهُ	so We said	فَقُلْنَا
Allah	اللَّهُ	brings to life	يُحْيِي	thus	كَذَلِكَ
His Signs	آيَاتِهِ	and shows you	وَيُرِيكُمْ	the dead	الْمَوْتَىٰ
		understand	تَعْقِلُونَ	so that you may	لَعَلَّكُمْ

Translit	<i>Faqlunā Adribūhu Biba`dhā Kadhālika Yuhyī Allāhu Al-Mawtā Wa Yurīkum 'ĀyātihiLa'allakum Ta`qilūna</i>
AhmedAli	پھر ہم نے کہا اس مردہ پر اس گائے کا ایک ٹکڑا مارو اسی طرح الہ مردوں کو زندہ کرے گا اور تمہیں اپنی قدرت کی نشانیاں دکھاتا ہے تاکہ تم سمجھو
Jalandhry	تو ہم نے کہا کہ اس بیل کا کوئی سا ٹکڑا مقتول کو مارو۔ اس طرح خدا مردوں کو زندہ کرتا ہے اور تم کو اپنی (قدرت کی) نشانیاں دکھاتا ہے تاکہ تم سمجھو
YusufAli	So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: perchance ye may understand.
M.Khan	So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
Pickthal	And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.
Shakir	So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

**ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشْقَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿74﴾**

your hearts	قُلُوبُكُمْ	were hardened	قَسَتْ	then	ثُمَّ
so they (were)	فَهِيَ	that	ذَلِكَ	after	مِنْ بَعْدِ
(even) worse	أَشَدُّ	or	أَوْ	as stones	كَالْحِجَارَةِ
of	مِنْ	and indeed	وَإِنَّ	in hardness	قَسْوَةً ۚ
gush forth	يَتَفَجَّرُ	there are some	لَمَا	the stones	الْحِجَارَةِ
and indeed	وَإِنَّ	the rivers	الْأَنْهَارُ ۚ	from them	مِنْهُ

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split asunder	يَشَقَّقُ	which	لَمَّا	of them (are stones)	مِنْهَا
the water	الْمَاءِ	from them	مِنْهُ	so that flows	فَيَخْرُجُ
which	لَمَّا	of them (are stones)	مِنْهَا	and indeed	وَإِنَّ
fear	خَشْيَةٍ	from	مِنْ	fall down	يَهْبِطُ
Allah	اللَّهُ	and not	وَمَا	(of) Allah	اللَّهُ
you do	تَعْمَلُونَ	(of) what	عَمَّا	(is) unaware	بِعَافِلٍ

Translit	<i>Thumma Qasat Qulūbukum Min Ba`di Dhālika Fahiya Kālĥijāratī 'Aw 'Ashaddu QaswatanWa 'Inna Mina Al-Hijāratī Lamā Yatafajjaru Minhu Al-'Anhāru Wa 'Inna Minhā Lamā Yashshaqqaqu Fayakhruju Minhu Al-Mā'u Wa 'Inna Minhā Lamā Yahbiṭu Min KhashyatiAllāhi Wa Mā Allāhu Bighāfilin `Ammā Ta`malūna</i>
AhmedAli	پھر اسکے بعد تمہارے دل سخت ہو گئے گویا کہ وہ پتھر میں یا ان سے بھی زیادہ سخت اور بعض پتھر تو ایسے بھی ہیں جن سے نہریں پھوٹ کر نکلتی ہیں اور بعض ایسے بھی ہیں جو پھٹتے ہیں پھر ان سے پانی نکلتا ہے اور بعض ایسے بھی ہیں جو اللہ کے ڈر سے گر پڑتے ہیں اور اللہ تمہارے کاموں سے بے خبر نہیں
Jalandhry	پھر اس کے بعد تمہارے دل سخت ہو گئے۔ گویا وہ پتھر میں یا ان سے بھی زیادہ سخت۔ اور پتھر تو بعض ایسے ہوتے ہیں کہ ان میں سے چشمے پھوٹ نکلتے ہیں، اور بعض ایسے ہوتے ہیں کہ پھٹ جاتے ہیں، اور ان میں سے پانی نکلنے لگتا ہے، اور بعض ایسے ہوتے ہیں کہ خدا کے خوف سے گر پڑتے ہیں، اور خدا تمہارے عملوں سے بے خبر نہیں
YusufAli	Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.
M.Khan	Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.
Pickthal	Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.
Shakir	Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

﴿۵﴾ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ

مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿۷۵﴾

they will believe	يُؤْمِنُوا	that	أَنْ	do you covet	أَفَتَطْمَعُونَ
used to	كَانَ	while indeed	وَقَدْ	in you	لَكُمْ
hear	يَسْمَعُونَ	of them	مِنْهُمْ	a group	فَرِيقٌ
then	ثُمَّ	(of) Allah	اللَّهُ	the Word	كَلَامَ

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what	مَا	after	مِنْ بَعْدِ	they change it	يُحَرِّفُونَهُ
know	يَعْلَمُونَ	and they	وَهُمْ	they understood it	عَقَلُوهُ

Translit	'Afataṭma`ūna 'An Yu'uminū Lakum Wa Qad Kāna Farīqun Minhum Yasma`ūna KalāmaAllāhi Thumma Yuḥarrifūnahu Min Ba`di Mā `Aqalūhu Wa Hum Ya`lamūna				
AhmedAli	کیا تمہیں امید ہے کہ یہود تمہارے کہنے پر ایمان لے آئیں گے حالانکہ ان میں ایک ایسا گروہ بھی گمراہ ہے جو اہل کلام سنتا تھا پھر اسے سمجھنے کے بعد جان بوجھ کر بدل ڈالتا تھا				
Jalandhry	(مومنو) کیا تم امید رکھتے ہو کہ یہ لوگ تمہارے (دین کے) قائل ہو جائیں گے، (حالانکہ) ان میں سے کچھ لوگ کلامِ خدا (یعنی تورات) کو سنتے، پھر اس کے سمجھ لینے کے بعد اس کو جان بوجھ کر بدل دیتے رہے ہیں				
YusufAli	Can ye (O ye men of Faith) entertain the hope that they will believe in you? Seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood it.				
M.Khan	Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?				
Pickthal	Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?				
Shakir	Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).				

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضُومِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

those who	الَّذِينَ	they meet	لَقُوا	and when	وَإِذَا
we believe	آمَنَّا	they say	قَالُوا	believe	آمَنُوا
some of them	بَعْضُهُمْ	meet privately	خَلَا	but when	وَإِذَا
they say	قَالُوا	some others	بَعْضٍ	with	إِلَىٰ
revealed (disclosed)	فَتَحَ	what	بِمَا	shall you tell them	أَتُحَدِّثُونَهُم
so that they argue with you	لِيُحَاجُّوكُمْ	to you	عَلَيْكُمْ	Allah	اللَّهُ
your Lord	رَبِّكُمْ ۖ	before	عِنْدَ	therewith	بِهِ
		you understand	تَعْقِلُونَ	do not then	أَفَلَا

Translit	Wa 'Idhā Laqū Al-Ladhīna 'Āmanū Qālū 'Āmannā Wa 'Idhā Khalā Ba`duhum 'Ilā Ba`din Qālū 'Atuḥaddithūnahum Bimā Fataḥa Allāhu `Alaykum Liyuḥājjūkum Bihi `Inda Rabbikum 'Afalā Ta`qilūna				
AhmedAli	اور جب وہ ان لوگوں سے ملتے ہیں جو ایمان لا چکے ہیں تو کہتے ہیں ہم بھی ایمان لے آئے ہیں اور جب وہ ایک دوسرے کے پاس علیحدہ ہوتے ہیں تو کہتے				

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	میں کیا تم انہیں وہ راز بتا دیتے ہو جو اللہ نے تم پر کھولے ہیں تاکہ وہ اس سے تمہیں تمہارے رب کے روبرو الزام دیں کیا تم نہیں سمجھتے
Jalandhry	اور یہ لوگ جب مومنوں سے ملتے ہیں تو کہتے ہیں، ہم ایمان لے آئے ہیں۔ اور جب آپس میں ایک دوسرے سے ملتے ہیں تو کہتے ہیں، جو بات خدا نے تم پر ظاہر فرمائی ہے، وہ تم ان کو اس لیے بتائے دیتے ہو کہ (قیامت کے دن) اسی کے حوالے سے تمہارے پروردگار کے سامنے تم کو الزام دیں۔ کیا تم سمجھتے نہیں؟
YusufAli	Behold! when they meet the men of Faith they say: "We believe" but when they meet each other in private they say: "Shall you tell them what Allah hath revealed to you that they may engage you in argument about it before your Lord?" Do ye not understand (their aim)?
M.Khan	And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that which are written in the Taurât (Torah)] , that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?
Pickthal	And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?
Shakir	And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

### ﴿77﴾ اَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

that	أَنَّ	they know	يَعْلَمُونَ	Do not	أَوَلَا
what	مَا	knows	يَعْلَمُ	Allah	اللَّهُ
they reveal	يُعْلِنُونَ	and what	وَمَا	they conceal	يُسِرُّونَ

Translit	'Awalā Ya `lamūna 'Anna Allāha Ya `lamu Mā Yusirrūna Wa Mā Yu`linūna
AhmedAli	کیا وہ نہیں جانتے کہ اللہ جانتا ہے جو وہ چھپاتے ہیں اور جو وہ ظاہر کرتے ہیں
Jalandhry	کیا یہ لوگ یہ نہیں جانتے کہ جو کچھ یہ چھپاتے اور جو کچھ ظاہر کرتے ہیں، خدا کو (سب) معلوم ہے
YusufAli	Know they not that Allah knoweth what they conceal and what they reveal?
M.Khan	Know they (Jews) not that Allâh knows what they conceal and what they reveal?
Pickthal	Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?
Shakir	Do they not know that Allah knows what they keep secret and what they make known?

### ﴿78﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ

(do) not	لَا	(are) unlettered people (who)	أُمِّيُونَ	and among them	وَمِنْهُمْ
but	إِلَّا	the Book	الْكِتَابَ	know	يَعْلَمُونَ
they	هُمْ	and (not)	وَإِنْ	false desires	أَمَانِي
		guess	يَظُنُّونَ	but	إِلَّا



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سورة البقرة

Translit	<i>Wa Minhum 'Ummīyūna Lā Ya`lamūna Al-Kitāba 'Illā 'Amānīya Wa 'In Hum 'Illā Yažunnūna</i>
AhmedAli	اور بعض ان میں سے ان پڑھ میں تو کتاب نہیں جانتے سوائے جھوٹی آرزوؤں کے اور وہ محض اُکل چھو باتیں بناتے ہیں
Jalandhry	اور بعض ان میں ان پڑھ ہیں کہ اپنے باطل خیالات کے سوا (خدا کی) کتاب سے واقف ہی نہیں اور وہ صرف ٹن سے کام لیتے ہیں
YusufAli	And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.
M.Khan	And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.
Pickthal	Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.
Shakir	And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ  
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿79﴾

write	يَكْتُبُونَ	to those who	لِلَّذِينَ	so woe	فَوَيْلٌ
then	ثُمَّ	with their own hands	بِأَيْدِيهِمْ	the Book	الْكِتَابَ
(is) from	مِنْ عِنْدِ	this	هَذَا	they say	يَقُولُونَ
with it	بِهِ	that they may purchase	لِيَشْتَرُوا	Allah	اللَّهِ
so woe	فَوَيْلٌ	little	قَلِيلًا ۖ	price (gain)	ثَمَنًا
wrote	كَتَبَتْ	for what	مِمَّا	to them	لَهُمْ
to them	لَهُمْ	and woe	وَوَيْلٌ	their hands	أَيْدِيهِمْ
		they earn	يَكْسِبُونَ	for what	مِمَّا

Translit	<i>Fawaylun Lillaḥḥīna Yaktubūna Al-Kitāba Bi'aydihim Thumma Yaqūlūna Hādhā Min `IndiAllāhi Liyashtarū Bihī Thamanāan Qalīlāan Fawaylun Lahum Mimmā Katabat 'Aydihim Wa Waylun Lahum Mimmā Yaksibūna</i>
AhmedAli	سو افسوس ہے ان لوگوں پر جو اپنے ہاتھوں سے لکھتے ہیں پھر کہتے ہیں کہ یہ الہ کی طرف سے ہے تاکہ اس سے کچھ روپیہ کمائیں پھر افسوس ہے ان کے ہاتھوں کے لکھنے پر اور افسوس ہے ان کی کمائی پر
Jalandhry	تو ان لوگوں پر افسوس ہے جو اپنے ہاتھ سے تو کتاب لکھتے ہیں اور کہتے ہیں کہ یہ خدا کے پاس سے (آئی) ہے، تاکہ اس کے عوض تھوڑی سے قیمت (یعنی ذیوی منفعت) حاصل کریں۔ ان پر افسوس ہے، اس لیے کہ (بے اصل باتیں) اپنے ہاتھ سے لکھتے ہیں اور (پھر) ان پر افسوس ہے، اس لیے کہ ایسے کام کرتے ہیں
YusufAli	Then woe to those who write the Book with their own hands, and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.
M.Khan	Then woe to those who write the Book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
Pickthal	Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them

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	for that they earn thereby.
Shakir	Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ  
 ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿80﴾

touch us	تَمَسَّنَا	shall never	لَنْ	and they say	وَقَالُوا
(for) days	أَيَّامًا	but	إِلَّا	the Fire	النَّارُ
have you taken	أَتَّخَذْتُمْ	say	قُلْ	a few numbered	مَعْدُودَةً ۖ
a covenant	عَهْدًا	Allah	اللَّهُ	from	عِنْدَ
Allah	اللَّهُ	oppose (break)	يُخْلِفَ	so will never	فَلَنْ
you say	تَقُولُونَ	or	أَمْ	His covenant	عَهْدَهُ ۖ
what	مَا	Allah	اللَّهُ	on	عَلَى
		you know	تَعْلَمُونَ	not	لَا

Translit	<i>Wa Qālū Lan Tamassanā An-Nāru 'Illā 'Ayyāmān Ma'dūdatan Qul 'Attakhadtum 'IndaAllāhi 'Ahdāan Falan Yukhlifa Allāhu 'Ahdahu 'Am Taqūlūna 'Alā Allāhi Mā Lā Ta'lamūna</i>
AhmedAli	اور کہتے ہیں ہمیں سوائے چند گنتی کے دنوں کے آگ نہیں پھوٹے گی کہہ دو کیا تم نے اللہ سے کوئی عہد لیا ہے کہ ہرگز اللہ اپنے عہد کا خلاف نہیں کرے گا یا تم اللہ پر وہ باتیں کہتے ہو جو تم نہیں جانتے
Jalandhry	اور کہتے ہیں کہ (دوزخ کی) آگ ہمیں چند روز کے سوا کچھ ہی نہیں سکے گی۔ ان سے پوچھو، کیا تم نے خدا سے اقرار لے رکھا ہے کہ خدا اپنے اقرار کے خلاف نہیں کرے گا۔ (نہیں)، بلکہ تم خدا کے بارے میں ایسی باتیں کہتے ہو جن کا تمہیں مطلق علم نہیں
YusufAli	And they say: "The fire shall not touch us but for a few numbered days"; Say: "Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?"
M.Khan	And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?"
Pickthal	And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?
Shakir	And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿81﴾

earned	كَسَبَ	whosoever	مَنْ	yes!	بَلَىٰ
him	بِهِ	and surrounded	وَأَحَاطَتْ	evil	سَيِّئَةً

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

(are) dwellers (inmates)	أَصْحَابُ	they	فَأُولَٰئِكَ	his sin	خَطِيئَتُهُ
in it	فِيهَا	they	هُمْ	of the Fire	النَّارِ ۖ
				shall abide forever	خَالِدُونَ

Translit	Balá Man Kasaba Sayyi'atan Wa 'Aḥāṭat Bihi Khaṭī'atuhu Fa'ulā'ika 'Aṣḥābu An-Nāri HumFīhā Khālidūna				
AhmedAli	ہاں جس نے کوئی گناہ کیا اور اسے اس کے گناہ نے گھیر لیا سو وہی دوزخی میں وہ اس میں ہمیشہ رہیں گے				
Jalandhry	ہاں جو برے کام کرے، اور اس کے گناہ (ہر طرف سے) گھیر لیں تو ایسے لوگ دوزخ (میں جانے) والے ہیں (اور) وہ ہمیشہ اس میں (ہلے) رہیں گے				
YusufAli	Nay those who seek gain in Evil, and are girt round by their sins-they are Companions of the Fire. therein shall they abide (for ever).				
M.Khan	Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.				
Pickthal	Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.				
Shakir	Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.				

## وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

and do	وَعَمِلُوا	believe	آمَنُوا	and those (who)	وَالَّذِينَ
(are) dwellers (inmates)	أَصْحَابُ	they	أُولَٰئِكَ	good deeds	الصَّالِحَاتِ
in it	فِيهَا	they	هُمْ	(of) Paradise	الْجَنَّةِ ۖ
				shall abide forever	خَالِدُونَ

Translit	Wa Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣālihāti 'Ulā'ika 'Aṣḥābu Al-Jannati Hum Fīhā Khālidūna				
AhmedAli	اور جو لوگ ایمان لائے اور نیک کام کئے وہی بہشتی میں وہ اس میں ہمیشہ رہیں گے				
Jalandhry	اور جو ایمان لائیں اور نیک کام کریں، وہ جنت کے مالک ہوں گے (اور) ہمیشہ اس میں (عیش کرتے) رہیں گے				
YusufAli	But those who have faith and work righteousness, they are Companions of the Garden therein shall they abide (for ever).				
M.Khan	And those who believe (in the Oneness of Allāh swt- Islāmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:275)				
Pickthal	And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.				
Shakir	And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.				

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ

## مُغْرَضُونَ ﴿٨٣﴾

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

a covenant (from)	مِيثَاقَ	We took	أَخَذْنَا	and (remember) when	وَإِذْ
not	لَا	(of) Israel	إِسْرَائِيلَ	the Children	بَنِي
Allah	اللَّهُ	but	إِلَّا	you shall worship	تَعْبُدُونَ
and (to) kindred	وَذِي الْقُرْبَىٰ	(be) good	إِحْسَانًا	and to parents	وَبِالْوَالِدَيْنِ
and speak	وَقُولُوا	and the poor (needy)	وَالْمَسَاكِينَ	and (to) orphans	وَالْيَتَامَىٰ
and perform	وَأَقِيمُوا	good (kindly)	حُسْنًا	to people	لِلنَّاسِ
Zakat (poor-due)	الزَّكَاةَ	and give	وَاتُوا	the prayer	الصَّلَاةَ
except	إِلَّا	you turned back	تَوَلَّيْتُمْ	then	ثُمَّ
while you are	وَأَنْتُمْ	of you	مِنْكُمْ	a few	قَلِيلًا
				averse (backsliders)	مُغْرَضُونَ

Translit	Wa 'Idh 'Akhadhna Mithāqa Banī 'Isrā'īla Lā Ta'budūna 'Illā Allāha Wa Bil-Wālidayni 'Thsānāan Wa Dhī Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīni Wa Qūlū Lilnnāsi Ḥusnāan Wa 'Aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Thumma Tawallaytum 'Illā Qalīlan Minkum Wa 'Antum Mu'ridūna
AhmedAli	اور جب ہم نے بنی اسرائیل سے عہد لیا کہ اللہ کے سوا کسی کی عبادت نہ کرنا اور ماں باپ اور رشتہ داروں اور یتیموں اور محتاجوں سے اچھا سلوک کرنا اور لوگوں سے اچھی بات کہنا اور نماز قائم کرنا اور زکوٰۃ دینا پھر سوائے چند آدمیوں کے تم میں سے سب منہ موڑ کر پھر گئے
Jalandhry	اور جب ہم نے بنی اسرائیل سے عہد لیا کہ خدا کے سوا کسی کی عبادت نہ کرنا اور ماں باپ اور رشتہ داروں اور یتیموں اور محتاجوں کے ساتھ بھلائی کرتے رہنا اور لوگوں سے اچھی باتیں کہنا، اور نماز پڑھتے اور زکوٰۃ دیتے رہنا، تو چند شخصوں کے سوا تم سب (اس عہد سے) منہ پھیر کر پھر بیٹھے
YusufAli	And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and give Zakat. then did ye turn back except a few among you, and ye backslide (even now).
M.Khan	And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masākīn (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him ], and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubī).
Pickthal	And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.
Shakir	And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ

تَشْهَدُونَ ﴿٨٤﴾

your covenant	مِيثَاقَكُمْ	We took	أَخَذْنَا	and (remember) when	وَإِذْ
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

your blood	دِمَاءُكُمْ	you shed	تَسْفِكُونَ	(do) not	لَا
yourselves	أَنْفُسَكُمْ	you turn out	تُخْرِجُونَ	and (do) not	وَلَا
then	ثُمَّ	your dwellings	دِيَارِكُمْ	from	مِنْ
bear witness	تَشْهَدُونَ	and you	وَأَنْتُمْ	you ratified	أَقْرَرْتُمْ

Translit	Wa 'Idh 'Akhadhna Mithaqakum La Tasfikuna Dimā'akum Wa Lā Tukhrijūna 'Anfusakum MinDiyārikum Thumma 'Aqrartum Wa 'Antum Tash/hadūna
AhmedAli	اور جب ہم نے تم سے عہد لیا کہ آپس میں خونریزی نہ کرنا اور نہ اپنے لوگوں کو بلا وطن کرنا پھر تم نے اقرار کیا اور تم خود گواہ ہو
Jalandhry	اور جب ہم نے تم سے عہد لیا کہ آپس میں کشت و خون نہ کرنا اور اپنے کو ان کے وطن سے نہ نکالنا تو تم نے اقرار کر لیا، اور تم (اس بات کے) گواہ ہو
YusufAli	And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes; and this ye solemnly ratified, and to this you were witness.
M.Khan	And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
Pickthal	And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).
Shakir	And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

those (who)	هَؤُلَاءِ	you (are)	أَنْتُمْ	then	ثُمَّ
and drive out	وَتُخْرِجُونَ	yourselves	أَنْفُسَكُمْ	kill	تَقْتُلُونَ
from	مِنْ	of you	مِنْكُمْ	a party	فَرِيقًا
against them	عَلَيْهِمْ	(assist) aiding one another	تَظَاهَرُونَ	their homes	دِيَارِهِمْ
and if	وَإِنْ	and transgression	وَالْعُدْوَانِ	in sin	بِالْإِثْمِ
you ransom them	تُفَادُوهُمْ	(as) captives	أُسَارَىٰ	they come to you	يَأْتُوكُمْ
to you	عَلَيْكُمْ	forbidden	مُحَرَّمٌ	though (this)	وَهُوَ
in part	بِبَعْضٍ	then do you believe	أَفَتُؤْمِنُونَ	their expulsion (was)	إِخْرَاجُهُمْ ۚ
some of it	بِبَعْضٍ ۚ	and you reject	وَتَكْفُرُونَ	(of) the Scripture	الْكِتَابِ
(of) those who	مَنْ	(is the) recompense	جَزَاءُ	then what	فَمَا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

among you	مِنْكُمْ	that	ذَلِكَ	do	يَفْعَلُ
in	فِي	disgrace	خِزْيٍ	except	إِلَّا
and on the Day	وَيَوْمَ	(of) (this) world	الدُّنْيَا	the life	الْحَيَاةِ
to	إِلَى	they would be consigned	يُرْدُونَ	(of) Resurrection	الْقِيَامَةِ
and not	وَمَا	torture	الْعَذَابِ	most grievous	أَشَدَّ
of what	عَمَّا	(is) unaware	بِعَافِلٍ	Allah	اللَّهُ
				you do	تَعْمَلُونَ

Translit	<i>Thumma 'Antum Hā'uulā' Taqtulūna 'Anfusakum Wa Tukhrijūna Farīqāan Minkum MinDiyārihim Tazāharūna 'Alayhim Bil-'Ithmi Wa Al-'Udwāni Wa 'In Ya'tūkum 'Usārā Tufādūhum Wa Huwa Muḥarramun 'Alaykum 'Ikhrājūhum 'A Fatu'uminūna Biba'di Al-Kitābi Wa Takfurūna Biba'din Famā Jazā'u Man Yaf'alu Dhālika Minkum 'Illā Khizyun Fī Al-Ḥayāati Ad-Dunyā Wa Yawma Al-Qiyāmati Yuraddūna 'Ilā 'Ashaddi Al-'Adhābi Wa MāAllāhu Bighāfilin 'Ammā Ta'malūna</i>
AhmedAli	پھر تم ہی وہ ہو کہ اپنے لوگوں کو قتل کرتے ہو اور ایک جماعت کو اپنے میں سے ان کے گھروں میں سے نکالتے ہو ان پر گناہ اور ظلم سے پڑھائی کرتے ہو اور اگر وہ تمہارے پاس قیدی ہو کر آئیں تو ان کا تاوان دیتے ہو حالانکہ تم پر ان کا نکالنا بھی حرام تھا کیا تم کتاب کے ایک حصہ پر ایمان رکھتے ہو اور دوسرے حصہ کا انکار کرتے ہو پھر جو تم میں سے ایسا کرے اس کی یہی سزا ہے کہ دنیا میں ذلیل ہو اور قیامت کے دن بھی سخت عذاب میں دھکیلے جائیں اور اللہ اس سے بے خبر نہیں جو تم کرتے ہو
Jalandhry	پھر تم وہی ہو کہ لہنوں کو قتل بھی کر دیتے ہو اور اپنے میں سے بعض لوگوں پر گناہ اور ظلم سے پڑھائی کر کے انہیں وطن سے نکال بھی دیتے ہو اور اگر وہ تمہارے پاس قید ہو کر آئیں تو بدلہ دے کر ان کو چھڑا بھی لیتے ہو حالانکہ ان کا نکال دینا ہی تم کو حرام تھا۔ (یہ) کیا (بات ہے کہ) تم کتاب (خدا) کے بعض احکام کو تو مانتے ہو اور بعض سے انکار کئے دیتے ہو، تو جو تم میں سے ایسی حرکت کریں، ان کی سزا اس کے سوا اور کیا ہو سکتی ہے کہ دنیا کی زندگی میں تو رسوائی ہو اور قیامت کے دن سخت سے سخت عذاب میں ڈال دیئے جائیں اور جو کام تم کرتے ہو، خدا ان سے غافل نہیں
YusufAli	After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? -and on the Day of Judgment they shall be consigned to the most grievous penalty For Allah is not unmindful of what ye do.
M.Khan	After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.
Pickthal	Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.
Shakir	Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this

world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

﴿86﴾

bought	اشْتَرَوْا	they who	الَّذِينَ	those (are)	أُولَئِكَ
for the Hereafter	بِالْآخِرَةِ ۖ	of (this) world	الدُّنْيَا	the life	الْحَيَاةَ
on them	عَنْهُمْ	lightened shall be	يُخَفَّفُ	so not	فَلَا
they	هُمْ	nor	وَلَا	the torment	الْعَذَابُ
				shall be helped	يُنصَرُونَ

Translit	'Ulā'ika Al-Ladhīna Ashṭaraw Al-Ĥayāata Ad-Dunyā Bil-'Ākhirati Falā Yukhaffafu `AnhumuAl-`Adhābu Wa Lā Hum Yunṣarūna
AhmedAli	یہی وہ لوگ ہیں جنہوں نے دنیا کی زندگی کو آخرت کے بدلہ خریدا سو ان سے عذاب ہلکا نہ کیا جائے گا اور نہ انہیں کوئی مدد مل سکے گی
Jalandhry	یہ وہ لوگ ہیں جنہوں نے آخرت کے بدلے دنیا کی زندگی خریدی۔ سو نہ تو ان سے عذاب ہی ہلکا کیا جائے گا اور نہ ان کو (اور طرح کی) مدد ملے گی
YusufAli	These are the people who buy the life of this world at the price of the Hereafter; their penalty shall not be lightened nor shall they be helped.
M.Khan	Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.
Pickthal	Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.
Shakir	These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

﴿87﴾

Moses	مُوسَى	We gave	آتَيْنَا	and indeed	وَلَقَدْ
after him	مِنْ بَعْدِهِ	and We followed him up	وَقَفَّيْنَا	the Book	الْكِتَابَ
Jesus	عِيسَى	and We gave	وَآتَيْنَا	by Prophets	بِالرُّسُلِ ۖ
clear signs	الْبَيِّنَاتِ	(of) Mary	مَرْيَمَ	son	ابْنَ
then whenever	أَفَكُلَّمَا	with the holy Ghost (Gabriel)	بِرُوحِ الْقُدُسِ ۖ	and supported him	وَأَيَّدْنَاهُ
with what	بِمَا	a Messenger	رَسُولٌ	came to you	جَاءَكُمْ



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

yourselves	أَنْفُسُكُمْ	desired	تَهْوَىٰ	not	لَا
you disbelieved	كَذَّبْتُمْ	and some	فَفَرِقًا	you grew arrogant	اسْتَكْبَرْتُمْ
		you kill	تَقْتُلُونَ	and some	وَفَرِقًا

Translit	Wa Laqad 'Ātaynā Mūsā Al-Kitāba Wa Qaffaynā Min Ba'dihi Bir-Rusuli Wa 'Ātaynā 'Īsā Abna Maryama Al-Bayyināti Wa 'Ayyadnāhu Birūhi Al-Qudusi 'Afakullamā Jā'akum Rasūlun Bimā Lā Tahwā 'Anfusukum Astakbartum Fafarīqāan Kadhdhabtum Wa Farīqāan Taqtulūn				
AhmedAli	اور بے شک ہم نے موسیٰ کو کتاب دی اور اس کے بعد بھی پے در پے رسول بھیجتے رہے اور ہم نے عیسیٰ مریم کے بیٹے کو نشانیاں دیں اور روح القدس سے اس کی تائید کی کیا جب تمہارے پاس کوئی وہ علم لایا جسے تمہارے دل نہیں چاہتے تھے تو تم اگر بیٹھے پھر ایک جماعت کو تم نے بھٹلایا اور ایک جماعت کو قتل کیا				
Jalandhry	اور ہم نے موسیٰ کو کتاب عنایت کی اور ان کے پیچھے یکے بعد دیگرے پیغمبر بھیجتے رہے اور عیسیٰ بن مریم کو کھلے نشانیاں بخشے اور روح القدس (یعنی جبریل) سے ان کو مدد دی۔ تو جب کوئی پیغمبر تمہارے پاس ایسی باتیں لے کر آئے، جن کو تمہارا جی نہیں چاہتا تھا، تو تم سرکش ہو جاتے رہے، اور ایک گروہ (انبیاء) کو تو جھٹلاتے رہے اور ایک گروہ کو قتل کرتے رہے				
YusufAli	We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not ye, are puffed up with pride? —Some ye called impostors and others ye slay!				
M.Khan	And indeed, We gave Mūsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Īsā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrael (Gabriel) A.S.]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some ye disbelieved and some ye killed.				
Pickthal	And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?				
Shakir	And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.				

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

are wrapped	غُلْفٌ ۚ	our hearts	قُلُوبُنَا	and they said	وَقَالُوا
Allah	اللَّهُ	cursed them	لَعَنَهُمُ	nay	بَلْ
(is) that which	مَا	so little	فَقَلِيلًا	for their disbelief	بِكُفْرِهِمْ
				they believe	يُؤْمِنُونَ

Translit	Wa Qālū Qulūbunā Ghulfun Bal La'anahumu Allāhu Bikufrihim Faqalīlān Mā Yu'uminūna				
AhmedAli	اور کہتے ہیں ہمارے دلوں پر غلاف ہیں بلکہ اللہ نے ان کے کفر کے سبب سے لعنت کی ہے سو بہت ہی کم ایمان لاتے ہیں				

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	اور کہتے ہیں، ہمارے دل پردے میں ہیں۔ (نہیں) بلکہ اللہ نے ان کے کفر کے سبب ان پر لعنت کر رکھی ہے۔ پس یہ تھوڑے ہی پر ایمان لاتے ہیں
YusufAli	They say "Our hearts are the wrappings (which preserve Allah's word we need no more)." Nay Allah's curse is on them for their blasphemy; little is it they believe.
M.Khan	And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.
Pickthal	And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.
Shakir	And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

وَلَمَّا	and when	جَاءَهُمْ	came to them	كِتَابٌ	a Book
مِنْ عِنْدِ	from	اللَّهُ	Allah	مُصَدِّقٌ	confirming
لِمَا	what	مَعَهُمْ	(is) with them	وَكَانُوا	thought they were
مِنْ قَبْلُ	aforetime	يَسْتَفْتِحُونَ	invoking for victory	عَلَى	over
الَّذِينَ	those who	كَفَرُوا	disbelieved	فَلَمَّا	and when
جَاءَهُمْ	came to them	مَا	what	عَرَفُوا	they recognized
كَفَرُوا	they disbelieved	بِهِ ۖ	in it	فَلَعْنَةُ	so the curse
اللَّهُ	(of) Allah	عَلَى	(be) on	الْكَافِرِينَ	the disbelievers

Translit	<i>Wa Lammā Jā'ahum Kitābun Min `Indi Allāhi Muṣaddiqun Limā Ma`ahum Wa Kānū MinQablu Yastaftihūna `Alā Al-Ladhīna Kafarū Falammā Jā'ahum Mā `Arafū Kafarū BihiFala`natu Allāhi `Alā Al-Kāfirīna</i>
AhmedAli	اور جب ان کے پاس اللہ کی طرف سے کتاب آئی جو تصدیق کرتی ہے اس کی جو ان کے پاس ہے اور اس سے پہلے وہ کفار پر فتح مانگا کرتے تھے پھر جب ان کے پاس وہ چیز آئی جسے انہوں نے پہچان لیا تو اس کا انکار کیا سو کافروں پر اللہ کی لعنت ہے
Jalandhry	اور جب اللہ کے ہاں سے ان کے پاس کتاب آئی جو ان کی (آسمانی) کتاب کی بھی تصدیق کرتی ہے، اور وہ پہلے (ہمیشہ) کافروں پر فتح مانگا کرتے تھے، تو جس چیز کو وہ خوب پہچانتے تھے، جب ان کے پاس آپہنچی تو اس سے کافر ہو گئے۔ پس کافروں پر اللہ کی لعنت
YusufAli	And when there comes to them a Book from Allah, confirming what is with them. —although from of old they had prayed for victory against those without faith —when there comes to them that which they (should) have recognized, they refuse to believe in it; but the curse of Allah is on those without Faith.
M.Khan	And when there came to them (the Jews), a Book (this Qur`ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
Pickthal	And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.
Shakir	And when there came to them a Book from Allah verifying that which they have, and aforetime they used to

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The Cow

Sura # 2 – 286 Verses - Makkah

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pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

for it	بِهِ	they bought	اشْتَرَوْا	how bad is that	بِسْمَا
they (should) disbelieve	يَكْفُرُوا	that	أَنْ	their ownselves	أَنْفُسَهُمْ
Allah	اللَّهُ	revealed	أَنْزَلَ	in (that) which	بِمَا
reveals	يُنْزِلُ	that	أَنْ	grudging	بَغْيًا
His Grace	فَضْلِهِ	of	مِنْ	Allah	اللَّهُ
He wills	يَشَاءُ	whom	مَنْ	unto	عَلَى
they have drawn (incurred)	فَبَاءُوا	His slaves	عِبَادِهِ ۖ	of	مِنْ
anger	غَضَبٍ ۖ	upon	عَلَى	anger	بِغَضَبٍ
(there is a) disgracing	مُهِينٌ	torment	عَذَابٌ	and for the disbelievers	وَلِلْكَافِرِينَ

Translit	<i>Bi'sa Mā Ashṭaraw Bihi 'Anfusahum 'An Yakfurū Bimā 'Anzala Allāhu Baghyāan 'An Yunazzila Allāhu Min Fadlih 'Alā Man Yashā'u Min 'Ibādihī Fabā'u Bighḍabin 'Alā Ghḍabin Wa Lilkāfirīna 'Adhābun Muhīnun</i>
AhmedAli	انہوں نے اپنی جانوں کو بہت ہی بری چیز کے لیے بیچ ڈالا یہ کہ اللہ کی نازل کی ہوئی چیزوں کا اس ضد میں اگر انکار کرنے لگے کہ وہ اپنے فضل کو اپنے بندوں میں سے جس پر چاہتا ہے کیوں نازل کر دیتا ہے سو غضب پر غضب میں آگئے اور کافروں کے لیے ذلت کا عذاب ہے
Jalandhry	جس چیز کے بدلے انہوں نے اپنے تئیں بیچ ڈالا، وہ بہت بری ہے، یعنی اس جتن سے کہ خدا اپنے بندوں میں جس پر چاہتا ہے، اپنی مہربانی سے نازل فرماتا ہے۔ خدا کی نازل کی ہوئی کتاب سے کفر کرنے لگے تو وہ (اس کے) غضب بالائے غضب میں مبتلا ہو گئے۔ اور کافروں کے لیے ذلیل کرنے والا عذاب ہے
YusufAli	Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases; thus have they drawn on themselves wrath upon wrath. and humiliating is the punishment of those who reject Faith.
M.Khan	How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
Pickthal	Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His bondmen. They have incurred anger upon anger. For disbelievers is a shameful doom.
Shakir	Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُنُومُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

وَإِذَا	and when	قِيلَ	it is said	لَهُمْ	to them
آمِنُوا	believe	بِمَا	in what	أَنْزَلَ	sent down
اللَّهُ	Allah	قَالُوا	they say	نُنُومُ	we believe
بِمَا	in what	أَنْزَلَ	was sent down	عَلَيْنَا	to us
وَيَكْفُرُونَ	and they disbelieve	بِمَا	in what (came)	وَرَاءَهُ	after it
وَهُوَ	while it is	الْحَقُّ	the truth	مُصَدِّقًا	confirming
لِمَا	what is	مَعَهُمْ ۚ	with them	قُلْ	say
فَلِمَ	then why did	تَقْتُلُونَ	you kill	أَنْبِيَاءَ	Prophets
اللَّهُ	(of) Allah	مِنْ قَبْلُ	aforetime	إِنْ	if
كُنْتُمْ	you were	مُؤْمِنِينَ	(true) believers		

Translit	Wa 'Idhā Qīla Lahum 'Āminū Bimā 'Anzala Allāhu Qālū Nu'uminu Bimā 'Unzila 'Alaynā Wa Yakfurūna Bimā Warā'ahu Wa Huwa Al-Ḥaqqu Muṣaddiqān Limā Ma'ahum Qul Falima Taqtulūna 'Anbiyā'a Allāhi Min Qablu 'In Kuntum Mu'uminīna
AhmedAli	اور جب ان سے کہا جاتا ہے کہ اس پر ایمان لاؤ جو اللہ نے نازل کیا ہے تو کہتے ہیں ہم تو اسی کو مانتے ہیں جو ہم پر اترا ہے اور اسے نہیں مانتے ہیں جو اس کے سوا ہے حالانکہ وہ حق ہے اور تصدیق کرنے والی ہے جو ان کے پاس ہے کہ وہ دو پھر تم کیوں اس سے پہلے اللہ کے نبیوں کو قتل کرتے رہے اگر تم مومن تھے
Jalandhry	اور جب ان سے کہا جاتا ہے کہ جو (کتاب) خدا نے (اب) نازل فرمائی ہے، اس کو مانو۔ تو کہتے ہیں کہ جو کتاب ہم پر (پہلے) نازل ہو چکی ہے، ہم تو اسی کو مانتے ہیں۔ (یعنی) یہ اس کے سوا کسی اور (کتاب) کو نہیں مانتے، حالانکہ وہ (سراسر) سچی ہے اور جو ان کی (آسمانی) کتاب ہے، اس کی بھی تصدیق کرتی ہے۔ (ان سے) کہہ دو کہ اگر تم صاحب ایمان ہوتے تو اللہ کے پیغمبروں کو پہلے ہی کیوں قتل کیا کرتے
YusufAli	When it is said to them: "Believe in what Allah hath sent down" they say: "We believe in what was sent down to us"; yet they reject all besides even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by if ye did indeed believe?"
M.Khan	And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
Pickthal	And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?
Shakir	And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

## ﴿92﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿92﴾

Moses	مُوسَىٰ	came to you	جَاءَكُمْ	and indeed	وَلَقَدْ
you took (for worship)	اتَّخَذْتُمْ	yet	ثُمَّ	with clear proofs	بِالْبَيِّنَاتِ
and you (were)	وَأَنْتُمْ	after him	مِنْ بَعْدِهِ	the calf	الْعِجْلَ
				wrong-doers	ظَالِمُونَ

Translit	Wa Laqad Jā'akum Mūsá Bil-Bayyināti <u>Thumma</u> Attakhadhtumu Al-'Ijla Min Ba'dihi Wa 'Antum Žālimūna				
AhmedAli	اور تمہارے پاس موسیٰ صریح معجزے لے کر آیا پھر تم نے اس کے بعد بچھڑے کو بنا لیا اور تم ظالم تھے				
Jalandhry	اور موسیٰ تمہارے پاس کھلے ہوئے معجزات لے کر آئے تو تم ان کے (کوہ طور جانے کے) بعد بچھڑے کو معبود بنا بیٹھے اور تم (اپنے ہی حق میں) ظلم کرتے تھے				
YusufAli	There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully.				
M.Khan	And indeed Mūsá (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Žālimūn (polytheists and wrong-doers).				
Pickthal	And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.				
Shakir	And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.				

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

## ﴿93﴾

your covenant	مِيثَاقَكُمْ	We took	أَخَذْنَا	and (remember) when	وَإِذْ
the Tur (mount Sinai)	الطُّورَ	above you	فَوْقَكُمْ	and We raised	وَرَفَعْنَا
We gave you	آتَيْنَاكُمْ	what	مَا	hold	خُذُوا
and hear	وَاسْمَعُوا ۖ	firmly	بِقُوَّةٍ	firmly	بِقُوَّةٍ
and we disobeyed	وَعَصَيْنَا	we heard	سَمِعْنَا	they said	قَالُوا
their hearts	قُلُوبِهِمْ	in	فِي	and they were cherished (drunk the love of)	وَأَشْرَبُوا
(because) of their disbelief	بِكُفْرِهِمْ ۚ	the calf	الْعِجْلَ	their hearts	قُلُوبِهِمْ
commands you	يَأْمُرُكُمْ	evil is what	بِئْسَمَا	say	قُلْ
you are	كُنْتُمْ	if	إِنْ	to it	بِهِ

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			believers	مُؤْمِنِينَ
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Translit	Wa 'Idh 'Akhadhna Mithaqakum Wa Rafa`na Fawqakumu Aṭ-Ṭūra Khudhū Mā 'Ātaynākum Biqūwatin Wa Asma`ū Qālū Sami`nā Wa 'Aṣaynā Wa 'Ushribū Fī Qulūbihimu Al-`Ijla Bikufrihim Qul Bi'samā Ya'murukum Bihi 'Imānukum 'In Kuntum Mu'uminīna
AhmedAli	اور جب ہم نے تم سے عہد لیا اور تم پر کوہ طور کو اٹھایا کہ جو ہم نے تمہیں دیا ہے اسے مضبوطی سے پکڑو اور سنو انہوں نے کہا ہم نے سن لیا اور مانیں گے نہیں اور ان کے دلوں میں کفر کی وجہ سے بچھڑے کی محبت رچ گئی تھی کہہ دو اگر تم ایمان دار ہو تو تمہارا ایمان تمہیں بہت ہی برا حکم دے رہا ہے
Jalandhry	اور جب ہم نے تم (لوگوں) سے عہد واثق لیا اور کوہ طور کو تم پر اٹھا کھڑا کیا (اور حکم دیا کہ) (جو) (کتاب) ہم نے تم کو دی ہے، اس کو زور سے پکڑو اور جو تمہیں حکم ہوتا ہے (اس کو) سنو تو وہ (جو تمہارے بڑے تھے) کہنے لگے کہ ہم نے سن تو لیا لیکن مانتے نہیں۔ اور ان کے کفر کے سبب بچھڑا (گیا) ان کے دلوں میں رچ گیا تھا۔ (اے پیغمبر ان سے) کہہ دو کہ اگر تم مومن ہو تو تمہارا ایمان تم کو بری بات بتاتا ہے
YusufAli	And remember We took your Covenant and We raised above you the mount (Sinai): (saying): "Hold firmly to what We have given you, and hearken (to the Law)"; they said: "We hear, and we disobey"; and they had to drink into their hearts (of the taint) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith, if ye have any faith!"
M.Khan	And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
Pickthal	And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineeth on you, if ye are believers.
Shakir	And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٩٤﴾

is	كَانَتْ	if	إِنْ	Say	قُلْ
(of) the Hereafter	الْآخِرَةُ	the home	الدَّارُ	for you	لَكُمْ
pecially	خَالِصَةً	Allah	اللَّهُ	with	عِنْدَ
then long	فَتَمَنَّوْا	(other) people	النَّاسِ	excluding	مِنْ دُونِ
you are	كُنْتُمْ	if	إِنْ	(for) death	الْمَوْتَ
				truthful	صَادِقِينَ

Translit	Qul 'In Kānat Lakumu Ad-Dāru Al-'Ākhiratu 'Inda Allāhi Khālīṣatan Min Dūni An-Nāsi Fatamannaw Al-Mawta 'In Kuntum Ṣādiqīna
AhmedAli	کہہ دو اگر اللہ کے نزدیک آخرت کا گھر خصوصیت کے ساتھ سوائے اور لوگوں کے تمہارے ہی لئے ہے تو تم موت کی آرزو کرو اگر تم سچے ہو

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Jalandhry	کہہ دو کہ اگر آخرت کا گھر اور لوگوں (یعنی مسلمانوں) کے لیے نہیں اور خدا کے نزدیک تمہارے ہی لیے مخصوص ہے تو اگر سچے ہو تو موت کی آرزو تو کرو
YusufAli	Say: "If the last Home with, Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."
M.Khan	Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
Pickthal	Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.
Shakir	Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

ever	أَبَدًا	they long for it	يَتَمَنَّوْهُ	but will never	وَلَنْ
their hands	أَيْدِيهِمْ ۖ	sent ahead	قَدَّمَتْ	for what	بِمَا
of the wrong-doers	بِالظَّالِمِينَ	(is) All-Aware	عَلِيمٌ	and Allah	وَاللَّهُ

Translit	Wa Lan Yatamannawhu 'Abadān Bimā Qaddamat 'Aydihim Wa Allāhu `Alīmun Biẓ-Ẓālimīna
AhmedAli	وہ کبھی بھی اس کی ہرگز آرزو نہیں کریں گے ان گناہوں کی وجہ سے جو ان کے ہاتھ آگے بھیج چکے ہیں اور اللہ ظالموں کو خوب جانتا ہے
Jalandhry	لیکن ان اعمال کی وجہ سے، جو ان کے ہاتھ آگے بھیج چکے ہیں، یہ کبھی اس کی آرزو نہیں کریں گے، اور خدا ظالموں سے (نوب) واقف ہے
YusufAli	But they will never seek for death on account of the (sins) which their hands have sent on before them. And Allah is well—acquainted with the wrong-doers.
M.Khan	But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Aware of the Zālimūn (polytheists and wrong-doers)
Pickthal	But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.
Shakir	And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

وَلَتَجِدَنَّهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۖ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا

هُوَ بِمُزَخَّرِهِ مِنَ الْعَذَابِ ۚ إِنَّ يُعَمَّرَ ۖ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

(of) mankind	النَّاسِ	greediest	أَخْرَصَ	and verily you will find them	وَلَتَجِدَنَّهُمْ
and of	وَمِنَ	life	حَيَاةٍ	for	عَلَى
wishes	يَوَدُّ	ascribed partners to Allah	أَشْرَكُوا ۖ	those who	الَّذِينَ
he could be given a life	يُعَمَّرُ	if	لَوْ	(each) one of them	أَحَدُهُمْ
but not	وَمَا	years	سَنَةٍ	(of) a thousand	أَلْفَ
from	مِنَ	would (save) remove him away	بِمُزَخَّرِهِ	this	هُوَ
he be given that life	يُعَمَّرَ ۖ	though	أَنَّ	the punishment	الْعَذَابِ



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The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

of what	بِمَا	(is) All-Seer	بَصِيرٌ	and Allah	وَاللَّهُ
				they do	يَعْمَلُونَ

Translit	Wa Latajidannahum 'Aḥraṣa An-Nāsi `Alā Ḥayāatin Wa Mina Al-Ladhīna 'Ashrakū Yawaddu 'Aḥaduhum Law Yu`ammaru 'Alfa Sanatin Wa Mā Huwa Bimuzaḥzihihi Mina Al-`Adhābi 'An Yu`ammara Wa Allāhu Baṣīrun Bimā Ya`malūna
AhmedAli	اور آپ انہیں زندگی پر سب لوگوں سے زیادہ حریص پائیں گے اور ان سے بھی جو مشرک ہیں ہر ایک ان میں سے چاہتا ہے کہ کاش اسے ہزار برس عمر ملے اور اسے عمر کا ملنا عذاب سے بچانے والا نہیں اور اللہ دیکھتا ہے جو وہ کرتے ہیں
Jalandhry	بلکہ ان کو تم اور لوگوں سے زندگی کے کمین حریص دیکھو گے، یہاں تک کہ مشرکوں سے بھی۔ ان میں سے ہر ایک یہی خواہش کرتا ہے کہ کاش وہ ہزار برس جیتا رہے، مگر اتنی لمبی عمر اس کو مل بھی جائے تو اسے عذاب سے تو نہیں بچوا سکتی۔ اور جو کام یہ کرتے ہیں، خدا ان کو دیکھ رہا ہے
YusufAli	Thou wilt indeed find them, of all people, most greedy of life-even more than the idolaters; each one of them wishes he could be given a life of a thousand years; but the grant of such life will not save him from (due) punishment, for Allah sees well all that they do.
M.Khan	And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh (and do not believe in Resurrection - Majus, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do.
Pickthal	And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.
Shakir	And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

is	كَانَ	whosoever	مَنْ	Say	قُلْ
for indeed he	فَإِنَّهُ	to Gabriel	لِجِبْرِيلَ	enemy	عَدُوًّا
your heart	قَلْبِكَ	to	عَلَى	(has) brought it down	نَزَّلَهُ
confirming	مُصَدِّقًا	(of) Allah	اللَّهُ	by Permission (leave)	بِإِذْنِ
and guidance	وَهُدًى	before it	بَيْنَ يَدَيْهِ	what (came)	لِمَا
for the believers	لِلْمُؤْمِنِينَ	and glad tidings		وَبُشْرَىٰ	

Translit	Qul Man Kāna `Adūwāan Lijibrīla Fa'innahu Nazzalahu `Alā Qalbika Bi'idhni Allāhi Muṣaddiqāan Limā Bayna Yadayhi Wa Hudāan Wa Buṣhrā Lilmu'minīna
AhmedAli	کہہ دو جو کوئی جبرائیل کا دشمن ہو سو اسی نے اتارا ہے وہ قرآن اللہ کے حکم سے آپ کے دل پر ان کی تصدیق کرتا ہے جو اس سے پہلے میں اور ایمان والوں کے لئے ہدایت اور خوشخبری ہے

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Jalandhry	کہہ دو کہ جو شخص جبریل کا دشمن ہو (اس کو غصے میں مر جانا چاہیے) اس نے تو (یہ کتاب) خدا کے حکم سے تمہارے دل پر نازل کی ہے جو پہلی کتابوں کی تصدیق کرتی ہے، اور ایمان والوں کے لیے ہدایت اور بشارت ہے
YusufAli	Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before and guidance and glad tidings for those who believe.—
M.Khan	Say (O Muhammad Peace be upon him ): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
Pickthal	Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;
Shakir	Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.

### مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

enemy	عَدُوًّا	is	كَانَ	whoso	مَنْ
and his Messengers	وَرُسُلِهِ	and His angels	وَمَلَائِكَتِهِ	to Allah	لِلَّهِ
then verily	فَإِنَّ	and Michael	وَمِيكَالَ	and Gabriel	وَجِبْرِيلَ
the disbelievers to	لِلْكَافِرِينَ	(is) enemy	عَدُوٌّ	Allah	اللَّهُ

Translit	Man Kāna `Adūwāan Lillāhi Wa Malā'ikatihi Wa Rusulihi Wa Jibrīla Wa Mīkāla Fa'inna Allāha `Adūwun Lilkāfirīna
AhmedAli	جو شخص اللہ اور اس کے فرشتوں اور اس کے رسولوں اور جبرائیل اور میکائیل کا دشمن ہو تو بیشک اللہ بھی ان کافروں کا دشمن ہے
Jalandhry	جو شخص خدا کا اور اس کے فرشتوں کا اور اس کے پیغمبروں کا اور جبرائیل اور میکائیل کا دشمن ہو تو ایسے کافروں کا خدا دشمن ہے
YusufAli	Whoever is an enemy to Allah and His angels and prophets to Gabriel and Michael-Lo! Allah is an enemy to those who reject faith.
M.Khan	"Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allāh is an enemy to the disbelievers."
Pickthal	Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
Shakir	Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekael, so surely Allah is the enemy of the unbelievers.

### وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

to you	إِلَيْكَ	We sent down	أَنْزَلْنَا	and indeed	وَلَقَدْ
and none	وَمَا	manifest	بَيِّنَاتٍ ۖ	Ayat (proofs, verses)	آيَاتٍ
but	إِلَّا	in them	بِهَا	disbelieve	يَكْفُرُ
				disobedient ones	الْفَاسِقُونَ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	Wa Laqad 'Anzalnā 'Tlayka 'Āyātīn Bayyinātīn Wa Mā Yakfurū Bihā 'Illā Al-Fāsiqūna
AhmedAli	اور ہم نے آپ کی طرف روشن آیتیں اتاری ہیں اور ان سے انکاری نہیں مگر فاسق
Jalandhry	اور ہم نے تمہارے پاس سلجھی ہوئی آیتیں ارسال فرمائی ہیں، اور ان سے انکار وہی کرتے ہیں جو بدکار ہیں
YusufAli	We have sent down to thee manifest signs (ayat); and none reject them but those who are perverse.
M.Khan	And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command).
Pickthal	Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.
Shakir	And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.

﴿100﴾ اَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۚ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿100﴾

a covenant	عَهْدًا	they contract	عَاهَدُوا	is it not so (that) whenever	اَوَكُلَّمَا
of them	مِنْهُمْ ۚ	a party	فَرِيقٌ	threw it away	نَبَذَهُ
(do) not	لَا	most of them	اَكْثَرُهُمْ	nay	بَلْ
				believe	يُؤْمِنُونَ

Translit	'Awakullamā `Āhadū `Ahdāan Nabadhahu Farīqun Minhum Bal 'Aktharuhum Lā Yu'uminūna
AhmedAli	کیا جب کبھی انہوں نے کوئی عہد باندھا تو اسے ان میں سے ایک جماعت نے پھینک دیا بلکہ ان میں سے اکثر ایمان ہی نہیں رکھتے
Jalandhry	ان لوگوں نے جب (خدا سے) عہد واثق کیا تو ان میں سے ایک فریق نے اس کو (کسی چیز کی طرح) پھینک دیا۔ حقیقت یہ ہے کہ ان میں اکثر بے ایمان ہیں
YusufAli	Is it not (the case) that every time they make a Covenant some party among them throw it aside? - Nay most of them are faithless.
M.Khan	Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth) is most of them believe not.
Pickthal	Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.
Shakir	What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿101﴾

a Messenger	رَسُولٌ	came to them	جَاءَهُمْ	and when	وَلَمَّا
confirming	مُصَدِّقٌ	Allah	اللَّهُ	from	مِنْ عِنْدِ
threw away	نَبَذَ	with them	مَعَهُمْ	what was	لِمَا
those (who)	الَّذِينَ	of	مِنْ	a party	فَرِيقٌ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

the Book	كِتَابَ	the Scripture	الْكِتَابَ	were given	أُوتُوا
their backs	ظُهُورِهِمْ	behind	وَرَاءَ	(of) Allah	اللَّهِ
know	يَعْلَمُونَ	(do) not	لَا	as if they	كَانَهُمْ

Translit	<i>Wa Lammā Jā'ahum Rasūlun Min `Indi Allāhi Muşaddiqun Limā Ma`ahum Nabadha Farīqun Mina Al-Ladhīna 'Ūtū Al-Kitāba Kitāba Allāhi Warā'a Żuhūrihim Ka'annahum Lā Ya`lamūna</i>
AhmedAli	اور جب ان کے پاس اللہ کی طرف سے وہ رسول آیا جو اس کی تصدیق کرتا ہے جو ان کے پاس ہے تو اہل کتاب کی ایک جماعت نے اللہ کی کتاب کو اپنی پیٹھ کے پیچھے ایسا پھینکا کہ گویا اسے جانتے ہی نہیں
Jalandhry	اور جب ان کے پاس اللہ کی طرف سے پیغمبر (آخر الزماں) آئے، اور وہ ان کی (آسانی) کتاب کی بھی تصدیق کرتے ہیں تو جن لوگوں کو کتاب دی گئی تھی، ان میں سے ایک جماعت نے خدا کی کتاب کو پیٹھ کے پیچھے پھینک دیا، گویا وہ جانتے ہی نہیں
YusufAli	And when came to them an Messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!
M.Khan	And when there came to them a Messenger from Allāh (i.e. Muhammad Peace be upon him ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!
Pickthal	And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,
Shakir	And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

﴿102﴾

(gave out) recited	تَتْلُو	what	مَا	and they followed	وَاتَّبَعُوا
kingdom	مُلْكٍ	in	عَلَى	the devils	الشَّيَاطِينُ
disbelieved	كَفَرَ	and not	وَمَا	(of) Solomon	سُلَيْمَانَ ۖ
the devils	الشَّيَاطِينِ	and but	وَلَكِنَّ	Solomon	سُلَيْمَانَ
men	النَّاسِ	teaching	يُعَلِّمُونَ	disbelieved	كَفَرُوا
came down	أُنزِلَ	and what	وَمَا	magic	السِّحْرَ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

at Babylon	بَابِلَ	the two angels	الْمَلَكَيْنِ	to	عَلَى
but neither	وَمَا	and Marut	وَمَارُوتَ ۚ	Harut	هَارُوتَ
till	حَتَّىٰ	anyone	مِنْ أَحَدٍ	(of) these two taught	يُعَلِّمَانِ
we (are)	نَحْنُ	only	إِنَّمَا	they (had) said	يَقُولَا
disbelieve	تَكْفُرُ ۚ	so (do) not	فَلَا	(for) trial	فِتْنَةً
what	مَا	from these two (angels)	مِنْهُمَا	but they did learn	فَيَتَعَلَّمُونَ
between	بَيْنَ	with it	بِهِ	they might separate	يُفَرِّقُونَ
but do not	وَمَا	and his wife	وَزَوْجِهِ ۚ	man	الْمَرْءِ
		harm	بِضَارٍ	they	هُمْ
except	إِلَّا	anyone	مِنْ أَحَدٍ	with it	بِهِ
and they learn	وَيَتَعَلَّمُونَ	(of) Allah	اللَّهِ ۚ	by Permission	بِإِذْنِ
and not	وَلَا	harms them	يَضُرُّهُمْ	what	مَا
they knew	عَلِمُوا	and indeed	وَلَقَدْ	profits them	يَنْفَعُهُمْ ۚ
not	مَا	buys it	اشْتَرَاهُ	that whosoever	لَمَنْ
the Hereafter	الْآخِرَةِ	in	فِي	(is) for him	لَهُ
what	مَا	and how bad indeed (was)	وَلَيْسَ	any share	مِنْ خَلْقٍ ۚ
their ownselves	أَنْفُسَهُمْ ۚ	for it	بِهِ	they sold	شَرَوْا
		they knew!	يَعْلَمُونَ	would that	لَوْ كَانُوا

Translit	<p>Wa Attaba`u Mā Tatlu Ash-Shayāfīnu `Alā Mulki Sulaymāna Wa Mā Kafara Sulaymānu Wa Lakinna Ash-Shayāfīna Kafarū Yu`allimūna An-Nāsa As-Sihra Wa Mā `Unzila `Alā Al-Malakayni Bibābila Hārūta Wa Mārūta Wa Mā Yu`allimāni Min `Ahādin Ḥattā Yaqūlā `Innamā Nahnu Fitnatun Falā Takfur Fayata`allamūna Minhumā Mā Yufarriqūna Bihi Bayna Al-Mar'i Wa Zawjihi Wa Mā Hum Biḍārrīna Bihi Min `Ahādin `Illā Bi'idhni Allāhi Wa Yata`allamūna Mā Yaḍurruhum Wa Lā Yanfa`uhum Wa Laqad `Alimū Lamani Ashṭarāhu Mā Lahu Fī Al-'Ākhirati Min Khalāqin Wa Labi'sa Mā Sharaw Bihi `Anfusahum Law Kānū Ya`lamūna</p>
AhmedAli	<p>اور انہوں نے اس چیز کی پیروی کی جو شیطان سلیمان کی بادشاہت کے وقت پڑھتے تھے اور سلیمان نے کفر نہیں کیا تھا لیکن شیطانوں نے ہی کفر کیا لوگوں کو جادو سکھاتے تھے اور اس کی بھی جو شہر بابل میں ہاروت وماروت دو فرشتوں پر اتارا گیا تھا اور وہ کسی کو نہ سکھاتے تھے جب تک یہ نہ کہہ دیتے ہم تو صرف آزمائش کے لیے ہیں تو کافر نہ بن پس ان سے وہ بات سیکھتے تھے جس سے غاوند اور بیوی میں جدائی ڈالیں حالانکہ وہ اس سے کسی کو اللہ کے حکم کے سوا کچھ بھی نقصان نہیں پہنچا سکتے تھے اور سیکھتے تھے وہ ان کو نقصان دہتی تھی اور نہ نفع اور وہ یہ بھی جانتے تھے کہ جس نے جادو کو خریدا اس کے لیے آخرت میں کچھ حصہ نہیں اور وہ چیز بہت بری ہے جس کے بدلہ میں انہوں نے اپنے آپ کو بیچا کاش وہ جانتے</p>
Jalandhry	<p>اور ان (ہرلیات) کے پیچھے لگ گئے جو سلیمان کے عہد سلطنت میں شیاطین پڑھا کرتے تھے اور سلیمان نے مطلق کفر کی بات نہیں کی، بلکہ شیطان ہی کفر کرتے تھے کہ لوگوں کو جادو سکھاتے تھے۔ اور ان باتوں کے بھی (پیچھے لگ گئے) جو شہر بابل میں دو فرشتوں (یعنی) ہاروت اور ماروت پر اتاری تھیں۔ اور</p>

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	وہ دونوں کسی کو کچھ نہیں سکھاتے تھے، جب تک یہ نہ کہہ دیتے کہ ہم تو (ذریعہ) آزمائش ہیں۔ تم کفر میں نہ پڑو۔ غرض لوگ ان سے (ایسا) جادو سیکھتے، جس سے میاں بیوی میں جدائی ڈال دیں۔ اور خدا کے علم کے سوا وہ اس (جادو) سے کسی کا کچھ بھی نہیں بگاڑ سکتے تھے۔ اور کچھ ایسے (منتر) سیکھتے، جو ان کو نقصان ہی پہنچاتے اور فائدہ کچھ نہ دیتے۔ اور وہ جانتے تھے کہ جو شخص ایسی چیزوں (یعنی سحر اور منتر وغیرہ) کا خریدار ہوگا، اس کا آخرت میں کچھ حصہ نہیں۔ اور جس چیز کے عوض انہوں نے اپنی جانوں کو بیچ ڈالا، وہ بری تھی۔ کاش وہ (اس بات کو) جانتے
Yusuf Ali	They followed what the evil ones gave out (falsely) against the power of Solomon; the blasphemers were not Solomon but the evil ones, teaching men magic and such things as came down at Babylon to the angels Harut, and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!
M. Khan	They followed what the Shayâtin (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (angels,) Hârût and Mârût, but neither of these two angels taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.
Pickthal	And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.
Shakir	And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

believed	آمَنُوا	they	أَنَّهُمْ	and if	وَلَوْ
from	مِنْ عِندِ	indeed (for them was) reward	لَمَثُوبَةٌ	and became pious	وَاتَّقَوْا
if/would that	لَوْ	better	خَيْرٌ ۖ	Allah	اللَّهُ
		know	يَعْلَمُونَ	they did	كَانُوا

Translit	Wa Law 'Annahum 'Amanū Wa Attaqaw Lamathūbatun Min `Indi Allāhi Khayrun Law Kānū Ya `lamūna
Ahmed Ali	اور اگر وہ ایمان لاتے اور پرہیزگاری کرتے تو البتہ اللہ کے ہاں کا اجر ان کے لیے بہتر تھا کاش وہ جانتے

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	اور اگر وہ ایمان لاتے اور پرہیزگاری کرتے تو خدا کے ہاں سے بہت اچھا صلہ ملتا۔ اے کاش، وہ اس سے واقف ہوتے
YusufAli	If they had kept their faith and guarded themselves from evil far better had been the reward from Allah if they but knew!
M.Khan	And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!
Pickthal	And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.
Shakir	And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۖ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

﴿104﴾

(do) not	لَا	believe	آمَنُوا	O you who	يَا أَيُّهَا الَّذِينَ
but say	وَقُولُوا	"Ra'ina" (pay attention to us)	رَاعِنَا	say (to Prophet)	تَقُولُوا
and for the desbelievers (is)	وَلِلْكَافِرِينَ	and listern	وَاسْمَعُوا ۖ	"undhurna" please look upon us	انظُرْنَا
		painful	أَلِيمٌ	torment	عَذَابٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Taqūlū Rā'inā Wa Qūlū Anẓurnā Wa Ṣma'ū Wa Lilkāfirīna 'Adhābun 'Alīmūn
AhmedAli	اے ایمان والو! راعنا نہ کہو اور انظرنا کہو اور سنا کرو اور کافروں کے لیے دردناک عذاب ہے
Jalandhry	اے اہل ایمان! (گھنگو کے وقت پیٹنمبر نہ دے) راعنا نہ کہنا کرو۔ انظرنا کہنا کرو۔ اور خوب سن رکھو، اور کافروں کے لیے دکھ دینے والا عذاب ہے
YusufAli	O ye of Faith! say not (to the Prophet) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment.
M.Khan	O you who believe! Say not (to the Messenger Peace be upon him) Rā'ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
Pickthal	O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.
Shakir	O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۖ

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿105﴾

those who	الَّذِينَ	like	يَوَدُّ	do not	مَا
the People of the Sripture	أَهْلِ الْكِتَابِ	among	مِنْ	disbelieved	كَفَرُوا
that	أَنْ	polytheists	الْمُشْرِكِينَ	nor	وَلَا



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

any good	مِنْ خَيْرٍ	upon you	عَلَيْكُمْ	should be sent down	يُنَزَّلُ
but Allah	وَاللَّهُ	your Lord	رَبُّكُمْ	from	مِنْ
whom	مَنْ	for His Mercy	بِرَحْمَتِهِ	chooses	يَخْتَصُّ
(is) Owner of	ذُو	and Allah	وَاللَّهُ	He wills	يَشَاءُ
		Great	الْعَظِيمِ	Bounty	الْفُضْلِ

Translit	<i>Mā Yawaddu Al-Ladhīna Kafarū Min 'Ahli Al-Kitābi Wa Lā Al-Mushrikīna 'An Yunazzala 'Alaykum Min <u>Khayrin</u> Min Rabbikum Wa Allāhu Yakhtaṣṣu Biraḥmatihī Man Yashā'u Wa Allāhu <u>Dhū</u> Al-Faḍli Al-'Aẓīmi</i>
AhmedAli	اہل کتاب کے کافر اور مشرک نہیں چاہتے کہ تمہارے رب کی طرف سے تم پر کوئی بھی اچھی بات نازل ہو اور اہل اللہ اپنی رحمت کے ساتھ خاص کر لیتا ہے جسے چاہے اور اللہ بڑے فضل والا ہے
Jalandhry	جو لوگ کافر ہیں، اہل کتاب یا مشرک وہ اس بات کو پسند نہیں کرتے کہ تم پر تمہارے پروردگار کی طرف سے خیر (وبرکت) نازل ہو۔ اور خدا تو جس کو چاہتا ہے، اپنی رحمت کے ساتھ خاص کر لیتا ہے اور خدا بڑے فضل کا مالک ہے
YusufAli	It is never the wish of those without faith among the people of the Book nor of the Polytheists That anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will for Allah is Lord of grace abounding.
M.Khan	Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikūn (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.
Pickthal	Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.
Shakir	Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

﴿ 106 ﴾ قَدِيرٌ

of a Verse	مِنْ آيَةٍ	We abrogate	نَنْسَخْ	whatever	مَا
We bring	نَأْتِ	cause it to be forgotten	نُنسِهَا	or	أَوْ
or	أَوْ	than it	مِنْهَا	better	بِخَيْرٍ
you know	تَعْلَمْ	did not	أَلَمْ	similar to it	مِثْلَهَا ۗ
over	عَلَى	Allah	اللَّهُ	that	أَنَّ
is All-Powerful	قَدِيرٌ	thing	شَيْءٍ	every	كُلِّ

Translit *Mā Nansakh Min 'Āyatīn 'Aw Nunsihā Na'ti Bikhayrin Minhā 'Aw Mithlihā 'Alam Ta'lam 'Anna Allāha 'Alā*

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	<i>Kulli Shay'in Qadīrun</i>
AhmedAli	ہم جو کسی آیت کو منسوخ کرتے ہیں یا بھلا دیتے ہیں تو اس سے بہتر یا اس کے برابر لاتے ہیں کیا تم نہیں جانتے کہ اللہ ہر چیز پر قادر ہے
Jalandhry	ہم جس آیت کو منسوخ کر دیتے یا اسے فراموش کر دیتے ہیں تو اس سے بہتر یا ایسی ہی اور آیت بھیج دیتے ہیں۔ کیا تم نہیں جانتے کہ خدا ہر بات پر قادر ہے
YusufAli	None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar; knowest thou not that Allah hath power over all things?
M.Khan	Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is able to do all things?
Pickthal	Such of our revelation as We abrogate or cause to be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?
Shakir	Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

﴿107﴾

that	أَنَّ	you know	تَعْلَمْ	did not	أَلَمْ
(is) dominion	مُلْكُ	for Him	لَهُ	Allah	اللَّهُ
and not	وَمَا	and the earth	وَالْأَرْضِ ۖ	of the heavens	السَّمَاوَاتِ
allah	اللَّهُ	besides	مِنْ دُونِ	(is) for you	لَكُمْ
nor	وَلَا	Wali (protector/friend)	وَلِيٍّ	of (any)	مِنْ
				(any) helper	نَصِيرٍ

Translit	'Alam Ta`lam 'Anna Allāha Lahu Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Lakum Min DūniAllāhi Min Wa Līyin Wa Lā Naṣīrin
AhmedAli	کیا تم نہیں جانتے اللہ ہی کے لیے آسمانوں اور زمین کی بادشاہت ہے اور تمہارے لیے اللہ کے سوا نہ کوئی دوست ہے نہ مددگار
Jalandhry	تمہیں معلوم نہیں کہ آسمانوں اور زمین کی بادشاہت خدا ہی کی ہے، اور خدا کے سوا تمہارا کوئی دوست اور مددگار نہیں
YusufAli	Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.
M.Khan	Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Walī (protector or guardian) nor any helper.
Pickthal	Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any friend or helper?
Shakir	Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۖ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ

ضَلَّ سَوَاءَ السَّبِيلِ ﴿108﴾

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

that	أَنْ	do you want	تُرِيدُونَ	Or	أَمْ
as	كَمَا	your Messenger	رَسُولُكُمْ	you ask	تَسْأَلُوا
before	مِنْ قَبْلُ ۖ	Moses	مُوسَىٰ	was asked	سُئِلَ
disbelief	الْكُفْرَ	changes	يَتَبَدَّلِ	and whoso	وَمَنْ
he went astray from	ضَلَّ	verily	فَقَدْ	for faith	بِالْإِيمَانِ
		Way	السَّبِيلِ	the even (Right)	سَوَاءَ

Translit	'Am Turīdūna 'An Tas'alū Rasūlakum Kamā Su'ila Mūsā Min Qablu Wa Man Yatabaddali Al-Kufra Bil-'Imāni Faqad Ḍalla Sawā'a As-Sabīli
AhmedAli	کیا تم چاہتے ہو کہ اپنے رسول سے سوال کرو جیسے اس سے پہلے موسیٰ سے سوال کیے گئے تھے اور جو کوئی ایمان کے عوض کفر کو بدل لے سو وہ سیدھے راستے سے گمراہ ہوا
Jalandhry	کیا تم یہ چاہتے ہو کہ اپنے پیغمبر سے اسی طرح کے سوال کرو، جس طرح کے سوال پہلے موسیٰ سے کئے گئے تھے۔ اور جس شخص نے ایمان (چھوڑ کر اس) کے بدلے کفر لیا، وہ سیدھے راستے سے بھٹک گیا
YusufAli	Would ye question your Massenger as Moses was questioned of old? But whoever changeth from Faith to unbelief, hath strayed without doubt from the even way.
M.Khan	Or do you want to ask your Messenger (Muhammad Peace be upon him ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.
Pickthal	Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.
Shakir	Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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of	مِنْ	many	كَثِيرٌ	wish	وَدَّ
if	لَوْ	of the Scripture	الْكِتَابِ	the People	أَهْلِ
your belief (you have believed)	إِيمَانِكُمْ	After	مِنْ بَعْدِ	they could turn yo back	يَرُدُّونَكُمْ
from	مِنْ عِنْدِ	(out of) envy	حَسَدًا	(as) disbelievers	كُفَّارًا
what	مَا	after	مِنْ بَعْدِ	their ownselves	أَنْفُسِهِمْ
the truth	الْحَقُّ ۚ	unto them	لَهُمْ	had become manifest	تَبَيَّنَ
till	حَتَّىٰ	and overlook	وَاصْفَحُوا	so forgive	فَاعْفُوا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

His Command	بِأَمْرِهِ ۖ	Allah	اللَّهُ	brings	يَأْتِي
Over	عَلَىٰ	Allah	اللَّهُ	verily	إِنَّ
(is) All-Powerful	قَدِيرٌ	thing	شَيْءٍ	every	كُلِّ

Translit	Wadda Kathīrun Min 'Ahli Al-Kitābi Law Yaruddūnakum Min Ba`di 'Imānikum Kuffārāan Ḥasadāan Min `Indi 'Anfusihim Min Ba`di Mā Tabayyana Lahumu Al-Ḥaqqu Fā`fū WaAsfahū Ḥattā Ya'tiya Allāhu Bi'amrihi 'Inna Allāha `Alā Kulli Shay'in Qadīrun				
AhmedAli	اکثر اہل کتاب تو اپنے حسد سے حق ظاہر ہونے کے بعد بھی یہ چاہتے ہیں کہ کسی طرح سے تمہیں ایمان لانے کے بعد پھر کفر کی طرف لوٹا کر لے جائیں سو معاف کرو اور درگزر کرو جب تک کہ اللہ اپنا حکم بھیجے بے شک اللہ ہر چیز پر قادر ہے				
Jalandhry	بہت سے اہل کتاب اپنے دل کی طعن سے یہ چاہتے ہیں کہ ایمان لائے گئے کے بعد تم کو پھر کافر بنا دیں۔ حالانکہ ان پر حق ظاہر ہو چکا ہے۔ تو تم معاف کر دو اور درگزر کرو۔ یہاں تک کہ خدا اپنا (دوسرا) حکم بھیجے۔ بے شک خدا ہر بات پر قادر ہے				
YusufAli	Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them; but forgive and overlook, till Allah accomplish His purpose; for Allah hath power over all things.				
M.Khan	Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad Peace be upon him is Allāh's Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things.				
Pickthal	Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.				
Shakir	Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.				

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

and give (pay)	وَأَتُوا	the prayer	الصَّلَاةَ	and perform	وَأَقِيمُوا
you send forth	تُقَدِّمُوا	and whatever	وَمَا	Zakat (poor-due)	الزَّكَاةَ ۚ
good	خَيْرٍ	of	مِنْ	for yourselves	لِأَنفُسِكُمْ
Allah	اللَّهُ ۚ	with	عِنْدَ	you shall find it	تَجِدُوهُ
of what	بِمَا	Allah	اللَّهُ	certainly	إِنَّ
		(is) All-Seer	بَصِيرٌ	you do	تَعْمَلُونَ

Translit	Wa 'Aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Wa Mā Tuqaddimū Li'nfusikum Min Ḥayrin Tajidūhu `Inda Allāhi 'Inna Allāha Bimā Ta`malūna Baṣīrun				
AhmedAli	اور نماز قائم کرو اور زکوۃ دو اور جو کچھ نیکی سے اپنے واسطے آگے بھیجو گے اسے اللہ کے ہاں پاؤ گے بے شک اللہ جو کچھ تم کرتے ہو سب دیکھتا ہے				

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Jalandhry	اور نماز ادا کرتے رہو اور زکوٰۃ دیتے رہو۔ اور جو بھلائی اپنے لیے آگے بھیج رکھو گے، اس کو خدا کے ہاں پا لو گے۔ کچھ شک نہیں کہ خدا تمہارے سب کاموں کو دیکھ رہا ہے
YusufAli	And be steadfast in prayer and given Zakat: and whatever good ye send forth for your souls before you, ye shall find it with Allah; for Allah sees well all that ye do
M.Khan	And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
Pickthal	Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.
Shakir	And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

Paradise	الْجَنَّةُ	none shall enter	لَنْ يَدْخُلَ	and they said	وَقَالُوا
be	كَانَ	who	مَنْ	except	إِلَّا
a Christian	نَصَارَى ۚ	or	أَوْ	a Jew	هُودًا
say	قُلْ	their (own) desires	أَمَانِيُّهُمْ ۚ	these are	تِلْكَ
if	إِنْ	your proof	بُرْهَانَكُمْ	bring	هَاتُوا
		truthful	صَادِقِينَ	you are	كُنْتُمْ

Translit	<i>Wa Qālū Lan Yadhkhula Al-Jannata 'Illā Man Kāna Hūdāan 'Aw Naṣārā Tilka 'Amānīyuhum Qul Hātū Burhānakum 'In Kuntum Ṣādiqīn</i>
AhmedAli	اور کہتے ہیں کہ سوائے یہودی یا نصاریٰ کے اور کوئی جنت میں ہرگز داخل نہ ہوگا یہ ان کے ڈھکوسلے میں کہہ دو اپنی دلیل لاؤ اگر تم سچے ہو
Jalandhry	اور (یہودی اور عیسائی) کہتے ہیں کہ یہودیوں اور عیسائیوں کے سوا کوئی بہشت میں نہیں جائے گا۔ یہ ان لوگوں کے خیالات باطل ہیں۔ (اے پیغمبر ان سے) کہہ دو کہ اگر سچے ہو تو دلیل پیش کرو
YusufAli	And they say: "None shall enter paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."
M.Khan	And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him ), "Produce your proof if you are truthful."
Pickthal	And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.
Shakir	And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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submitted	أَسْلَمَ	whoever	مَنْ	yes	بَلَىٰ
and he	وَهُوَ	to Allah	لِلَّهِ	his face	وَجْهَهُ
(is) his reward	أَجْرُهُ	then for him	فَلَهُ	(is) good-dore	مُحْسِنٌ
and (there is) no	وَلَا	His Lord	رَبِّهِ	with	عِنْدَ
nor	وَلَا	on them	عَلَيْهِمْ	fear	خَوْفٌ
		shall grieve	يَحْزَنُونَ	they	هُمْ

Translit	<i>Balá Man 'Aslama Wajhahu Lillāhi Wa Huwa Muhsinun Falahu 'Ajruhu `Inda Rabbihi Wa LāKhawfun` `Alayhim Wa Lā Hum Yahzanūna</i>
AhmedAli	ہاں جس نے اپنا منہ اللہ کے سامنے جھکا دیا اور وہ نیکو کار بھی ہو تو اس کے لیے اس کا بدلہ اس کے رب کے ہاں ہے اور ان پر نہ کوئی خوف ہوگا اور نہ وہ غمگین ہوں گے
Jalandhry	ہاں جو شخص خدا کے آگے گردن جھکا دے، (یعنی ایمان لے آئے) اور وہ نیکو کار بھی ہو تو اس کا بدلہ اس کے پروردگار کے پاس ہے اور ایسے لوگوں کو (قیامت کے دن) نہ کسی طرح کا خوف ہوگا اور نہ وہ غمناک ہوں گے
YusufAli	Nay-whoever submits his whole self to Allah and is a doer of good—he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.
M.Khan	Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's Religion of Islāmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathīr].
Pickthal	Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
Shakir	Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

﴿113﴾ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

are not	لَيْسَتِ	the Jews	الْيَهُودُ	and said	وَقَالَتِ
anything	شَيْءٍ	on	عَلَىٰ	the Christians	النَّصَارَىٰ
are not	لَيْسَتِ	the Christians	النَّصَارَىٰ	and said	وَقَالَتِ
anything	شَيْءٍ	on	عَلَىٰ	the Jews	الْيَهُودُ
the Scripture	الْكِتَابَ ۚ	recite	يَتْلُونَ	though they	وَهُمْ
those who	الَّذِينَ	said	قَالَ	similarly	كَذَلِكَ
like	مِثْلَ	know	يَعْلَمُونَ	(do) not	لَا

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سورة البقرة

shall judge	يَحْكُمُ	so Allah	فَاللَّهُ	their words	قَوْلِهِمْ
(of) Resurrection	الْقِيَامَةِ	(on) the Day	يَوْمَ	between them	بَيْنَهُمْ
wherein	فِيهِ	they (have been)	كَانُوا	about that	فِيمَا
				differing	يَخْتَلِفُونَ

Translit	<i>Wa Qālati Al-Yahūdu Laysati An-Naşārā `Alā Shay'in Wa Qālati An-Naşārā Laysati Al-Yahūdu `Alā Shay'in Wa Hum Yatlūna Al-Kitāba Kadhālika Qāla Al-Ladhīna Lā Ya 'lamūna Mithla Qawlihim Fa-Allāhu Yaḥkumu Baynahum Yawma Al-Qiyāmati Fīmā Kānū FīhiYakhtalifūna</i>
AhmedAli	اور یہود کہتے ہیں کہ نصاریٰ ٹھیک راہ پر نہیں اور نصاریٰ کہتے ہیں کہ یہودی راہے حق پر نہیں میں حالانکہ وہ سب کتاب پڑھتے ہیں ایسی ہی باتیں وہ لوگ بھی کہتے ہیں جو بے علم میں پھر الہ قیامت کے دن ان باتوں کا کہ جس میں وہ جھگڑ رہے ہیں خود فیصلہ کرے گا
Jalandhry	اور یہودی کہتے ہیں کہ عیسائی رستے پر نہیں اور عیسائی کہتے ہیں کہ یہودی رستے پر نہیں۔ حالانکہ وہ کتاب (الہی) پڑھتے ہیں۔ اسی طرح بالکل انہی کی سی بات وہ لوگ کہتے ہیں جو (کچھ) نہیں جانتے (یعنی مشرک) تو جس بات میں یہ لوگ اختلاف کر رہے خدا قیامت کے دن اس کا ان میں فیصلہ کر دے گا
YusufAli	The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not, but Allah will judge between them in their quarrel on the Day of Judgment.
M.Khan	The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.
Pickthal	And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.
Shakir	And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

than those (who)	مِمَّنْ	greater wrong-doer (unjust)	أَظْلَمُ	and who (is)	وَمَنْ
(of) Allah	اللَّهِ	Mosques	مَسَاجِدَ	Forbid	مَنَعَ
in them	فِيهَا	be mentioned	يُذْكَرَ	To	أَنْ
In	فِي	and strive	وَسَعَىٰ	His Name	اسْمُهُ
Not	مَا	these people	أُولَٰئِكَ	their ruin	خَرَابِهَا ۚ
To	أَنْ	(proper) for them	لَهُمْ	Was	كَانَ
in fear	خَائِفِينَ ۚ	Except	إِلَّا	enter them	يَدْخُلُوهَا
the world	الدُّنْيَا	In	فِي	for them	لَهُمْ



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سورة البقرة

in	فِي	and for them	وَلَهُمْ	(is) disgrace	خِزْيٌ
(is) great	عَظِيمٌ	torment	عَذَابٌ	the Hereafter	الْآخِرَةِ

Translit	<i>Wa Man 'Aẓlamu Mimman Mana `a Masājida Allāhi 'An Yudhkarā Fihā Asmuhu Wa Sa`ā Fī Kharābihā 'Ulā'ika Mā Kāna Lahum 'An Yadhkhulūhā 'Ilā Khā'ifina Lahum Fī Ad-Dunyā Khizyun Wa Lahum Fī Al-'Ākhirati 'Adhābun 'Aẓīmun</i>
AhmedAli	اور اس سے بڑھ کر کون ظالم ہوگا جس نے اللہ کی مسجدوں میں اس کا نام لینے کی ممانعت کر دی اور ان کے ویران کرنے کی کوشش کی ایسے لوگوں کا حق نہیں ہے کہ ان میں داخل ہوں مگر ڈرتے ہوئے ان کے لیے دنیا میں بھی ذلت ہے اور ان کے لیے آخرت میں بہت بڑا عذاب ہے
Jalandhry	اور اس سے بڑھ کر ظالم کون، جو خدا کی مسجدوں میں خدا کے نام کا ذکر کئے جانے کو منع کرے اور ان کی ویرانی میں ساعی ہو۔ ان لوگوں کو کچھ حق نہیں کہ ان میں داخل ہوں، مگر ڈرتے ہوئے۔ ان کے لیے دنیا میں رسوائی ہے اور آخرت میں بڑا عذاب
YusufAli	And who is more unjust than he who forbids that in places for the worship of Allah His name should be celebrated? —Whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world and in the world to come, an exceeding torment.
M.Khan	And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.
Pickthal	And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.
Shakir	And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿115﴾

and the west	وَالْمَغْرِبُ ۚ	the east	الْمَشْرِقُ	and for Allah (is)	وَلِلَّهِ
so there will be	فَتَمَّ	you turn (your face)	تَوَلُّوا	so wherever	فَأَيْنَمَا
surely	إِنَّ	(of) Allah	اللَّهُ ۚ	face	وَجْهُهُ
All-knower	عَلِيمٌ	(is) Infinite, All-Embracing	وَاسِعٌ	Allah	اللَّهُ

Translit	<i>Wa Lillahi Al-Mashriqu Wa Al-Maghribu Fa'aynamā Tuwallū Fathamma Wajhu Allāhi 'Inna Allāha Wāsi`un 'Alīmun</i>
AhmedAli	اور مشرق اور مغرب اللہ ہی کا ہے سو تم جہر بھی رخ کرو ادھر ہی اللہ کا رخ ہے بے شک اللہ وسعت والا جاننے والا ہے
Jalandhry	اور مشرق اور مغرب سب خدا ہی کا ہے۔ تو جہر تم رخ کرو۔ ادھر خدا کی ذات ہے۔ بے شک خدا صاحب وسعت اور باخبر ہے
YusufAli	To Allah belongs the East and the West; whithersoever ye turn, there is Allah's countenance. For Allah is All-Embracing All-Knowing.
M.Khan	And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely! Allāh is All-Sufficient for His creatures' needs, All-

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	Knowing.
Pickthal	Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
Shakir	And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample-Giving, Knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلٌّ لَهُ قَانِتُونَ

﴿116﴾

Allah	اللَّهُ	has taken (begotten)	اتَّخَذَ	and they said	وَقَالُوا
but	بَلْ	Glory is to Him	سُبْحَانَهُ ۚ	a son	وَلَدًا ۚ
in	فِي	what (is)	مَا	for Him (is)	لَهُ
all	كُلٌّ	and the earth	وَالْأَرْضِ ۚ	the heavens	السَّمَاوَاتِ
		(are) subservient	قَانِتُونَ	to Him	لَهُ

Translit	<i>Wa Qālū Attakhadha Allāhu Waladāan Subhānahu Bal Lahu Mā Fī As-Samāwāti Wa Al-'Ardi Kullun Lahu Qānitūna</i>
AhmedAli	اور کہتے ہیں اللہ نے بیٹا بنایا ہے حالانکہ وہ پاک ہے بلکہ جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے سب اسی کے فرمانبردار ہیں
Jalandhry	اور یہ لوگ اس بات کے قائل ہیں کہ خدا اولاد رکھتا ہے۔ (نہیں) وہ پاک ہے، بلکہ جو کچھ آسمانوں اور زمین میں ہے، سب اسی کا ہے اور سب اس کے فرماں بردار ہیں
YusufAli	They say: "Allah hath begotten a son"; Glory be to Him. —Nay, to Him belongs all that is in the heavens and on earth; everything renders worship to Him.
M.Khan	And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
Pickthal	And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.
Shakir	And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿117﴾

and the earth	وَالْأَرْضِ ۚ	(of) the heavens	السَّمَاوَاتِ	the Originator	بَدِيعُ
a matter	أَمْرًا	He decrees	قَضَىٰ	and when	وَإِذَا
to it	لَهُ	He says	يَقُولُ	so only	فَإِنَّمَا
		and it becomes	فَيَكُونُ	be	كُنْ

Translit	<i>Badī' u As-Samāwāti Wa Al-'Ardi Wa 'Idhā Qadā 'Amrāan Fa'innamā Yaqūlu Lahu Kun Fayakūnu</i>
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AhmedAli	آسمانوں اور زمین کا پیدا کرنے والا ہے اور جب کوئی چیز کرنا چاہتا ہے تو صرف یہی کہہ دیتا ہے کہ ہو یا سو وہ ہو جاتی ہے
Jalandhry	(وہی) آسمانوں اور زمین کا پیدا کرنے والا ہے۔ جب کوئی کام کرنا چاہتا ہے تو اس کو ارشاد فرما دیتا ہے کہ ہو یا تو وہ ہو جاتا ہے
YusufAli	To Him is due the primal origin of the heavens and the earth; when He decreeth a matter, He saith to it: "Be"; and it is.
M.Khan	The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" - and it is.
Pickthal	The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.
Shakir	Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۖ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۖ تَشَابَهَتْ قُلُوبُهُمْ ۖ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿118﴾

do not	لَا	those who	الَّذِينَ	and said	وَقَالَ
speak to us	يُكَلِّمُنَا	why (does) not	لَوْلَا	Know	يَعْلَمُونَ
come to us	تَأْتِينَا	Or	أَوْ	Allah	اللَّهُ
have said	قَالَ	so (even thus)	كَذَلِكَ	a sign	آيَةٌ ۖ
Like	مِثْلَ	before them	مِنْ قَبْلِهِمْ	those (people) who were	الَّذِينَ
their hearts	قُلُوبُهُمْ ۖ	are alike	تَشَابَهَتْ	their words	قَوْلِهِمْ ۖ
the Signs/Verses	الْآيَاتِ	We have made clear	بَيَّنَّا	Indeed	قَدْ
		(who) believe firmly	يُوقِنُونَ	for people	لِقَوْمٍ

Translit	<i>Wa Qāla Al-Ladhīna Lā Ya`lamūna Lawlā Yukallimunā Allāhu 'Aw Ta'tīnā 'Āyatun Kadhālika Qāla Al-Ladhīna Min Qablihim Mithla Qawlihim Tashābahat Qulūbuhum Qad Bayyannā Al-'Āyāti Liqawmin Yūqinūna</i>
AhmedAli	اور بے علم کہتے ہیں کہ اللہ ہم سے کیوں کلام نہیں کرتا یا ہمارے اس کوئی نشانی کیوں نہیں آتی ان سے پہلے لوگ بھی ایسی ہی باتیں کہہ چکے ہیں ان کے دل ایک جیسے ہیں یقین کرنے والوں کے لیے تو ہم نشانیاں بیان کر چکے ہیں
Jalandhry	اور جو لوگ (کچھ) نہیں جانتے (یعنی مشرک) وہ کہتے ہیں کہ خدا ہم سے کلام کیوں نہیں کرتا۔ یا ہمارے پاس کوئی نشانی کیوں نہیں آتی۔ اسی طرح جو لوگ ان سے پہلے تھے، وہ بھی انہی کی سی باتیں کیا کرتے تھے۔ ان لوگوں کے دل آپس میں ملتے جلتے ہیں۔ جو لوگ صاحب یقین ہیں، ان کے (سمجھانے کے) لیے نشانیاں بیان کر دی ہیں
YusufAli	Say those without knowledge: "Why speaketh not Allah unto Us? Or why cometh not unto Us a sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).
M.Khan	And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
Pickthal	And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Shakir	And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.
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## إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

with the truth	بِالْحَقِّ	sent you	أَرْسَلْنَاكَ	verily We	إِنَّا
and not	وَلَا	and a warner	وَنَذِيرًا ۖ	bearer of glad tidings	بَشِيرًا
dwellers	أَصْحَابِ	about	عَنْ	you will be asked	تُسْأَلُ
				(of) the blazing Fire	الْجَحِيمِ

Translit	'Innā 'Arsalnāka Bil-Ĥaqqi Bashīrāan Wa Nadhīrāan Wa Lā Tus'alu 'An 'Aṣḥābi Al-Jahīmi
AhmedAli	بے شک ہم نے تمہیں بشارت کے ساتھ بھیجا ہے خوشخبری سنانے کے لیے اور ڈرانے کے لیے اور تم سے دوزخیوں کے متعلق باز پرس نہ ہوگی
Jalandhry	(اے محمد ﷺ) ہم نے تم کو سچائی کے ساتھ خوشخبری سنانے والا اور ڈرانے والا بنا کر بھیجا ہے۔ اور اہل دوزخ کے بارے میں تم سے کچھ پرس نہیں ہوگی
YusufAli	Verily We have sent thee in truth as a bearer of glad tidings and a warner. but of thee no question shall be asked of Companions of the Blazing Fire.
M.Khan	Verily, We have sent you (O Muhammad Peace be upon him ) with the truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.
Pickthal	Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.
Shakir	Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

## وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

## ﴿١٢٠﴾

with you	عَنْكَ	will be pleased	تَرْضَىٰ	and never	وَلَنْ
the Christians	النَّصَارَىٰ	nor	وَلَا	the Jews	الْيَهُودُ
their religion (creed)	مِلَّتَهُمْ ۖ	you follow	تَتَّبِعَ	till	حَتَّىٰ
the Guidance	هُدَىٰ	verily	إِنَّ	say	قُلْ
guidance	الْهُدَىٰ ۚ	that (is only)	هُوَ	(of) Allah	اللَّهُ
their desires	أَهْوَاءَهُمْ	you followed	اتَّبَعَتْ	and if	وَلَئِنْ
came to you	جَاءَكَ	what	الَّذِي	after	بَعْدَ
not	مَا	the knowledge	الْعِلْمِ ۚ	of	مِنْ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Allah	اللّٰه	from (wrath of)	مِنْ	for you	لَكَ
nor	وَلَا	protector	وَلِيٍّ	any	مِنْ
				(any) helper	نَصِيرٍ

Translit	Wa Lan Tardā `Anka Al-Yahūdu Wa Lā An-Naşārā Ĥattā Tattabi`a Millatahum Qul 'Inna Hudā Allāhi Huwa Al-Hudā Wa La'ini Attaba'ta 'Ahwā'ahum Ba'da Al-Ladhī Jā'aka Mina Al-'Ilmi Mā Laka Mina Allāhi Min Wa Līyin Wa Lā Naşīrin				
AhmedAli	اور تم سے یہود اور نصاریٰ ہرگز راضی نہ ہوں گے جب تک کہ تم ان کے دین کی پیروی نہیں کرو گے کہ دو بے شک ہدایت اللہ ہی کی ہدایت ہے اور اگر تم نے ان کی خواہشوں کی پیروی کی اس کے بعد جو تمہارے پاس علم آچکا تو تمہارے لیے اللہ کے ہاں کوئی دوست اور مددگار نہیں ہوگا				
Jalandhry	اور تم سے نہ تو یہودی کبھی خوش ہوں گے اور نہ عیسائی، یہاں تک کہ تم ان کے مذہب کی پیروی اختیار کر لو۔ (ان سے) کہہ دو کہ خدا کی ہدایت (یعنی دین اسلام) ہی ہدایت ہے۔ اور (اے پیغمبر) اگر تم اپنے پاس علم (یعنی وحی خدا) کے آجانے پر بھی ان کی خواہشوں پر چلو گے تو تم کو (عذاب) خدا سے (بچانے والا) نہ کوئی دوست ہوگا اور نہ کوئی مددگار				
YusufAli	Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah that is the (only) Guidance." Wert thou to follow their desires, after the knowledge which hath reached thee, then wouldst thou find neither protector nor Helper against Allah.				
M.Khan	Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islāmīc Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.				
Pickthal	And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.				
Shakir	And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.				

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ

الْخَاسِرُونَ ﴿121﴾

the Book	الْكِتَابَ	We gave them	آتَيْنَاهُمْ	those	الَّذِينَ
to be recited	تِلَاوَتِهِ	(as it has) right	حَقَّ	recite it	يَتْلُونَهُ
in it	بِهِ ۖ	believe	يُؤْمِنُونَ	those (are who)	أُولَٰئِكَ
in it	بِهِ	disbelieves	يَكْفُرُ	and whoso	وَمَنْ
the losers	الْخَاسِرُونَ	they (who are)	هُمْ	then those (are)	فَأُولَٰئِكَ

Translit	Al-Ladhīna 'Ātaynāhumu Al-Kitāba Yatlūnahu Ĥaqqā Tilāwatihi 'Ulā'ika Yu'uminūna Bihi Wa Man Yakfur Bihi Fa'ulā'ika Humu Al-Khāsirūna				
AhmedAli	وہ لوگ جنہیں ہم نے کتاب دی ہے وہ اسے پڑھتے ہیں جیسا اس کے پڑھنے کا حق ہے وہی لوگ اس پر ایمان لاتے ہیں جو اس سے انکار کرتے ہیں وہی				

	نقصان اٹھانے والے میں
Jalandhry	جن لوگوں کو ہم نے کتاب عنایت کی ہے، وہ اس کو (ایسا) پڑھتے ہیں جیسا اس کے پڑھنے کا حق ہے۔ یہی لوگ اس پر ایمان رکھنے والے ہیں، اور جو اس کو نہیں مانتے، وہ خسارہ پانے والے ہیں
YusufAli	Those to whom We have sent the Book! study it as it should be studied; they are the ones that believe therein; those who reject faith therein the loss is their own.
M.Khan	Those (who embraced Islām from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers. (Tafsir Al-Qurtubî.)
Pickthal	Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.
Shakir	Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

## يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿122﴾

remember	اذْكُرُوا	(of) Israel!	إِسْرَائِيلَ	O Children	يَا بَنِي
I bestowed	أَنْعَمْتُ	which	الَّتِي	My Favour	نِعْمَتِي
preferred you	فَضَّلْتُكُمْ	and that I	وَأَنِّي	upon you	عَلَيْكُمْ
		all the communities	الْعَالَمِينَ	over	عَلَى

Translit	<i>Yā Banī 'Isrā'īla Adhkurū Ni`matiya Allatī 'An`amtū `Alaykum Wa 'Annī Fadḍaltukum `AlāAl-`Ālamīna</i>
AhmedAli	اے بنی اسرائیل میرے احسان کو یاد کرو جو میں نے تم پر کیے اور بے شک میں نے تمہیں سارے جہاں پر بزرگی دی تھی
Jalandhry	اے بنی اسرائیل! میرے وہ احسان یاد کرو جو میں نے تم پر کئے اور یہ کہ میں نے تم کو اہل عالم پر فضیلت بخشی
YusufAli	O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).
M.Khan	O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinn) (of your time-period, in the past).
Pickthal	O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
Shakir	O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

## وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ

## يُنصَرُونَ ﴿123﴾

not	لَا	the Day (when)	يَوْمًا	and fear	وَاتَّقُوا
another	عَنْ نَفْسٍ	person	نَفْسٌ	will avail	تَجْزِي
shall be accepted	يُقْبَلُ	nor	وَلَا	in the least	شَيْئًا

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nor	وَلَا	any ransom (compensation)	عَدْلٌ	from him	مِنْهَا
nor	وَلَا	intercession	شَفَاعَةً	shall benefit him	تَنْفَعُهَا
		shall be helped	يُنْصَرُونَ	they	هُمْ

Translit	Wa <u>Attaqū</u> Yawmāan Lā Tajzī Nafsun `An Nafsin <u>Shay'āan</u> Wa Lā Yuqbalu Minhā `Adlun Wa Lā Tanfa`uhā <u>Shafā`atun</u> Wa Lā Hum Yunṣarūna
AhmedAli	اور اس دن سے ڈرو جس دن کوئی بھی کسی کے کام نہ آئے گا اور نہ اس سے بدلہ قبول کیا جائے گا اور نہ اسے کوئی سفارش نفع دے گی اور نہ وہ مدد دیے جائیں گے
Jalandhry	اور اس دن سے ڈرو جب کوئی شخص کسی شخص کے کچھ کام نہ آئے، اور نہ اس سے بدلہ قبول کیا جائے اور نہ اس کو کسی کی سفارش کچھ فائدہ دے اور نہ لوگوں کو (کسی اور طرح کی) مدد مل سکے
YusufAli	Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).
M.Khan	And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.
Pickthal	And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
Shakir	And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

﴿۱۲۴﴾ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿۱۲۴﴾

Abraham	إِبْرَاهِيمَ	tried	ابْتَلَىٰ	and (remember) when	وَإِذْ
then he fulfilled them	فَأَتَمَّهُنَّ ۖ	with Words (commands)	بِكَلِمَاتٍ	his Lord	رَبُّهُ
going to make you	جَاعِلُكَ	verily I am	إِنِّي	He said	قَالَ
he said	قَالَ	a leader	إِمَامًا ۖ	for mankind	لِلنَّاسِ
He said	قَالَ	my offspring	ذُرِّيَّتِي ۖ	and of	وَمِنْ
My Covenant	عَهْدِي	reach (includes)	يَنَالُ	(does) not	لَا
				the wrong-doers	الظَّالِمِينَ

Translit	Wa 'Idh <u>Abtalá</u> 'Ibrāhīma Rabbuhu Bikalimātin Fa'atammahunna Qāla 'Innī Jā'iluka Lilnnāsi 'Imāmāan Qāla Wa Min <u>Dhurriyatī</u> Qāla Lā Yanālu `Ahdī Aẓ-Ẓālimīna
AhmedAli	اور جب ابراہیم کو اس کے رب نے کئی باتوں میں آزمایا تو اس نے انہیں پورا کر دیا فرمایا بے شک میں تمہیں سب لوگوں کا پیشوا بنادوں گا کہا اور میری اولاد میں سے بھی فرمایا میرا عہد ظالموں کو نہیں پہنچے گا
Jalandhry	اور جب پروردگار نے چند باتوں میں ابراہیم کی آزمائش کی تو ان میں پورے اترے۔ خدا نے کہا کہ میں تم کو لوگوں کا پیشوا بناؤں گا۔ انہوں نے کہا کہ (پروردگار)



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	میری اولاد میں سے بھی (پیٹھا بنائیو)۔ خدا نے فرمایا کہ ہمارا اقرار تالموں کے لیے نہیں ہو کرتا
YusufAli	And remember that Abraham was tried by his Lord with certain commands, which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers."
M.Khan	And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you Imam (a leader) for mankind (to follow you)." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrong-doers)."
Pickthal	And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.
Shakir	And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

the House (Ka'bah)	الْبَيْتَ	We made	جَعَلْنَا	and (remember) when	وَإِذْ
and safety	وَأَمْنًا	for mankind	لِّلنَّاسِ	a resort	مَثَابَةً
(of) Abraham	إِبْرَاهِيمَ	Maqam (place of standing)	مِن مَّقَامِ	and take	وَاتَّخِذُوا
with	إِلَىٰ	and We covenanted	وَعَهِدْنَا	(as) place of prayer	مُصَلًّى ۖ
that	أَنَّ	and Ishmael	وَإِسْمَاعِيلَ	Abraham	إِبْرَاهِيمَ
for those who circumambulate it	لِلطَّائِفِينَ	My House (ka'bah)	بَيْتِيَ	they purify	طَهِّرَا
(and) prostrate	السُّجُودِ	and those who bow down	وَالرُّكَّعِ	and those who stay (for I'tikaf)	وَالْعَاكِفِينَ

Translit	Wa 'Idh Ja `alnā Al-Bayta Mathābatan Lilnnāsi Wa 'Amnāan Wa Attakhidhū Min Maqāmi 'Ibrāhīma Muṣallāan Wa `Ahidnā 'Ilā 'Ibrāhīma Wa 'Ismā'ila 'An Ṭahhirā Baytiya Lilṭṭā'ifina Wa Al- `Ākifina Wa Ar-Rukka`i As-Sujūdi
AhmedAli	اور جب ہم نے کعبہ لوگوں کے لیے عبادت گاہ اور امن کی جگہ بنایا (اور فرمایا) مقام ابراہیم کو نماز کی جگہ بناؤ اور ہم نے ابراہیم اور اسماعیل سے عہد لیا کہ میرے گھر کو طواف کرنے والوں اور اعتکاف کرنے والوں اور رکوع کرنے والوں اور سجدہ کرنے والوں کے لیے پاک رکھو
Jalandhry	اور جب ہم نے خانہ کعبہ کو لوگوں کے لیے جمع ہونے اور امن پانے کی جگہ مقرر کیا اور (علم دیا کہ) جس مقام پر ابراہیم کھڑے ہوئے تھے، اس کو نماز کی جگہ بنا لو۔ اور ابراہیم اور اسماعیل کو کہا کہ طواف کرنے والوں اور اعتکاف کرنے والوں اور رکوع کرنے والوں اور سجدہ کرنے والوں کے لیے میرے گھر کو پاک صاف رکھا کرو
YusufAli	Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow, or prostrate themselves (therein in prayer).
M.Khan	And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) A.S. stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g.

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	two Rak'at after the Tawâf of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).
Pickthal	And when We made the House (at Mecca) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).
Shakir	And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

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Abraham	إِبْرَاهِيمُ	said	قَالَ	and (remember) when	وَإِذْ
this	هَذَا	make	اجْعَلْ	my Lord	رَبِّ
and provide	وَارْزُقْ	of security	آمِنًا	a city	بَلَدًا
fruits	الثَّمَرَاتِ	with	مِنْ	its people	أَهْلَهُ
of them	مِنْهُمْ	believed	آمَنَ	who	مَنْ
the Last	الْآخِرِ ۖ	and Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
disbelieve	كَفَرَ	and who	وَمَنْ	He said	قَالَ
then	ثُمَّ	(for a) short/while	قَلِيلًا	I would let him enjoy (leave him in contentment)	فَأُمَتِّعُهُ
torment	عَذَابِ	to	إِلَىٰ	I shall compel him	أَضْطَرُّهُ
destination	الْمَصِيرُ	and worst (is that)	وَبِئْسَ	(of) the Fire	النَّارِ ۖ

Translit	Wa 'Idh Qāla 'Ibrāhīmu Rabbi Aj`al Hādhā Baladāan 'Āmināan Wa Arzuq 'Ahlahu MinaAth-Thamarāti Man 'Āmana Minhum Billāhi Wa Al-Yawmi Al-'Ākhiri Qāla Wa Man Kafara Fa'umatti`uhu Qalīlāan Thumma 'Adṭarruhu 'Ilā 'Adhābi An-Nāri Wa Bi'sa Al-Maṣīru
AhmedAli	اور جب ابراہیم نے کہا اے میرے رب اے امن کا شہر بنا دے اور اس کے رہنے والوں کو پھلوں سے رزق دے جو کوئی ان میں سے اللہ اور قیامت کے دن پر ایمان لائے فرمایا اور جو کافر ہوگا سوا سے بھی تھوڑا سا فائدہ پہنچاؤں گا پھر اسے دوزخ کے عذاب میں دھکیل دوں گا اور وہ برا ٹھکانہ ہے
Jalandhry	اور جب ابراہیم نے دعا کی کہ اے پروردگار، اس جگہ کو امن کا شہر بنا اور اس کے رہنے والوں میں سے جو خدا پر اور روزِ آخرت پر ایمان لائیں، ان کے کھانے کو میوے عطا کر، تو خدا نے فرمایا کہ جو کافر ہوگا، میں اس کو بھی کسی قدر ممتنع کروں گا، (مگر) پھر اس کو (عذاب) دوزخ کے (بھجھکنے کے) لیے ناپاک کر دوں گا، اور وہ بری جگہ ہے
YusufAli	And remember Abraham said: "My Lord make this a City of Peace, and feed its people with fruits—such of

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	them as believe in Allah and the Last Day." He said: "(Yea) and such as reject faith—for a while will I grant them their pleasure, but will soon drive them to the torment of fire—an evil destination (indeed)!"
M.Khan	And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
Pickthal	And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!
Shakir	And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

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Abraham	إِبْرَاهِيمُ	(were) raising	يَرْفَعُ	and (remember) when	وَإِذْ
the House	الْبَيْتِ	of	مِنْ	the foundations	الْقَوَاعِدَ
accept	تَقَبَّلْ	our Lord	رَبَّنَا	and Ishmael	وَإِسْمَاعِيلُ
You	أَنْتَ	verily You	إِنَّكَ	from us	مِنَّا ۖ
		All-Knower	الْعَلِيمُ	(are) All-Hearer	السَّمِيعُ

Translit	Wa 'Idh Yarfa`u 'Ibrâhîmu Al-Qawâ`ida Mina Al-Bayti Wa 'Ismâ`ilu Rabbanâ Taqabbal Minnâ 'Innaka 'Anta As-Samî`u Al-`Alîmu
AhmedAli	اور جب ابراہیم اور اسماعیل کعبہ کی بنیادیں اٹھا رہے تھے اے ہمارے رب ہم سے قبول کر بے شک تو ہی سننے والا جاننے والا ہے
Jalandhry	اور جب ابراہیم اور اسماعیل بیت اللہ کی بنیادیں اونچی کر رہے تھے (تو دعا کئے جاتے تھے کہ) اے پروردگار، ہم سے یہ خدمت قبول فرما۔ بے شک تو سننے والا (اور) جاننے والا ہے
YusufAli	And remember Abraham and Isma`il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us; for thou art the All-Hearing the All-Knowing.
M.Khan	And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."
Pickthal	And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
Shakir	And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ

التَّوَّابُ الرَّحِيمُ ﴿128﴾

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

submissive	مُسْلِمِينَ	and make us	وَاجْعَلْنَا	our Lord!	رَبَّنَا
our offspring	ذُرِّيَّتَنَا	and of	وَمِنْ	unto You	لَكَ
to You	لَكَ	submissive	مُسْلِمَةً	a nation	أُمَّةً
and pardon (accept our repentance, relent toward, turn to)	وَتُبْ	our Manasik (ceremonies of pilgrimage, rites of Hajj)	مَنَاسِكَنَا	and show us	وَأَرِنَا
You	أَنْتَ	truly [You]	إِنَّكَ	to us	عَلَيْنَا ۖ
		Most Merciful	الرَّحِيمِ	(are) Acceptor of repentance (relenting)	التَّوَّابِ

Translit	Rabbanā Wa Aj`alnā Muslimayni Laka Wa Min Dhurriyatina 'Ummatan Muslimatan Laka Wa 'Arina Manāsikanā Wa Tub `Alaynā Innaka 'Anta At-Tawwābu Ar-Rahīmu				
AhmedAli	اے ہمارے رب ہمیں اپنا فرمانبردار بنا دے اور ہماری اولاد میں سے بھی ایک جماعت کو اپنا فرمانبردار بنا اور ہمیں ہمارے حج کے طریقے بتا دے اور ہماری توبہ قبول فرما بے شک تو بڑا توبہ قبول کرنے والا نہایت رحم والا ہے				
Jalandhry	اے پروردگار، ہم کو اپنا فرمانبردار بنانے رکھیو۔ اور ہماری اولاد میں سے بھی ایک گروہ کو اپنا مطیع بنائے رہیو، اور (پروردگار) ہمیں طریق عبادت بتا اور ہمارے حال پر (رحم کے ساتھ) توبہ فرما۔ بے شک تو توبہ فرمانے والا مہربان ہے				
YusufAli	"Our Lord! Make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning Most-Merciful.				
M.Khan	"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik (all the ceremonies of pilgrimage - Hajj and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.				
Pickthal	Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.				
Shakir	Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.				

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿129﴾

amongst them	فِيهِمْ	and send	وَابْعَثْ	our Lord!	رَبَّنَا
who shall recite	يَتْلُو	(out) of them	مِنْهُمْ	a Messenger	رَسُولًا
and teach (instruct) them	وَيُعَلِّمُهُمْ	Your Verses	آيَاتِكَ	unto them	عَلَيْهِمْ
and purify them	وَيُزَكِّيهِمْ ۚ	and the Wisdom	وَالْحِكْمَةَ	the Book	الْكِتَابَ
(are) the All-Mighty	الْعَزِيزُ	You	أَنْتَ	verily You	إِنَّكَ
				the All-Wise	الْحَكِيمُ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Rabbanā Wa Ab`ath Fīhim Rasūlāan Minhum Yatlū `Alayhim `Āyātika Wa Yu`allimuhumuAl-Kitāba Wa Al-Hikmata Wa Yuzakkīhim `Innaka `Anta Al-`Azīzu Al-Ḥakīm</i>
AhmedAli	اے ہمارے رب اور ان میں ایک رسول انہیں میں سے بھیج جو ان پر تیری آیتیں پڑھیں اور انہیں کتاب اور دانائی سکھائے اور انہیں پاک کرے بے شک تو ہی غالب حکمت والا ہے
Jalandhry	اے پروردگار، ان (لوگوں) میں انہیں میں سے ایک پیغمبر مبعوث کیج جو ان کو تیری آیتیں پڑھ کر سنایا کرے اور کتاب اور دانائی سکھایا کرے اور ان (کے دلوں) کو پاک صاف کیا کرے۔ بے شک تو غالب اور صاحب حکمت ہے
YusufAli	"Our Lord! send amongst them a Messenger of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and purify them; for Thou art the Exalted in Might the Wise."
M.Khan	"Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad Peace be upon him ), who shall recite unto them Your Verses and instruct them in the Book (this Qur`ān) and Al-Hikmah (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."
Pickthal	Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.
Shakir	Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

from	عَنْ	turns away	يَرْغَبُ	and who	وَمَنْ
except	إِلَّا	(of) Abraham	إِبْرَاهِيمَ	creed	مِلَّةَ
himself	نَفْسَهُ ۚ	befooled	سَفِهَ	he (who)	مَنْ
in	فِي	We chose him	اصْطَفَيْنَاهُ	and truly	وَلَقَدِ
in	فِي	and verily he	وَإِنَّهُ	the world	الدُّنْيَا ۚ
the righteous	الصَّالِحِينَ	(would be) among	لَمِنَ	the Hereafter	الْآخِرَةِ

Translit	<i>Wa Man Yarghabu `An Millati `Ibrāhīma `Illā Man Safiha Nafsahu Wa Laqadi Aṣṭafaynāhu FīAd-Dunyā Wa `Innahu Fī Al-`Ākhirati Lamina Aṣ-Ṣāliḥīna</i>
AhmedAli	اور کون ہے جو ملت ابراہیمی سے روگردانی کرے سوائے اس کے جو خود ہی احمق ہو اور ہم نے تو اسے دنیا میں بھی بزرگی دی تھی اور بے شک وہ آخرت میں بھی اچھے لوگوں میں سے ہوگا
Jalandhry	اور ابراہیم کے دین سے کون روگردانی کر سکتا ہے، بجز اس کے جو نہایت نادان ہو۔ ہم نے ان کو دنیا میں بھی منتخب کیا تھا اور آخرت میں بھی وہ (زمرہ) صالحا میں سے ہوں گے
YusufAli	And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous.
M.Khan	And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Pickthal	And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
Shakir	And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

### ﴿131﴾ اِذْ قَالَ لَهُ رَبُّهُ اَسْلِمْ ۖ قَالَ اَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿131﴾

to him	لَهُ	said	قَالَ	when	اِذْ
he Said	قَالَ	submit	اَسْلِمَ ۖ	his Lord	رَبُّهُ
of the worlds	الْعَالَمِينَ	to Lord	لِرَبِّ	I submitted	اَسْلَمْتُ

Translit	'Idh Qāla Lahu Rabbuhu 'Aslim Qāla 'Aslamtu Lirabbi Al- 'Ālamīna
AhmedAli	جب اسے اس کے رب نے کہا فرمانبردار ہو یا تو کما میں جہانوں کا پروردگار کا فرمانبردار ہوں
Jalandhry	جب ان سے ان کے پروردگار نے فرمایا کہ اسلام لے آؤ تو انہوں نے عرض کی کہ میں رب العالمین کے آگے سہ اطاعت خم کرتا ہوں
YusufAli	Behold! His Lord said to him: "Submit (thy will to Me)" He said: "I bow (my will) to the Lord and Cherisher of the universe."
M.Khan	When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, jinn and all that exists)."
Pickthal	When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.
Shakir	When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

### وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

### ﴿132﴾ مُسْلِمُونَ ﴿132﴾

Abraham	إِبْرَاهِيمُ	to it	بِهَا	and enjoined	وَوَصَّىٰ
o my sons!	بَنِيَّ	And Jacob	وَيَعْقُوبُ	his sons	بَنِيهِ
has chosen	اصْطَفَىٰ	Allah	اللَّهُ	verily	إِنَّ
then not	فَلَا	the (true) religion	الدِّينَ	for you	لَكُمْ
you are	وَأَنتُمْ	but	إِلَّا	you die	تَمُوتُنَّ
				Muslims (who have surrendered unto Him)	مُسْلِمُونَ

Translit	Wa Waṣṣá Bihā 'Ibrāhīmu Banīhi Wa Ya `qūbu Yā Banīya 'Inna Allāha Aṣṭafá Lakumu Ad-Dīna Falā Tamūtunna 'Illā Wa 'Antum Muslimūna
AhmedAli	اور اسی بات کی ابراہیم اور یعقوب نے بھی اپنے بیٹوں کو وصیت کی کہ اے میرے بیٹو بے شک اللہ نے تمہارے لیے یہ دین چن لیا سو تم ہرگز نہ مرنا مگر درآنحالیکہ تم مسلمان ہو

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	اور ابراہیم نے اپنے بیٹوں کو اسی بات کی وصیت کی اور یعقوب نے بھی (اپنے فرزندوں سے یہی کہا) کہ بیٹا خدا نے تمہارے لیے یہی دین پسند فرمایا ہے تو مرنا ہے تو مسلمان ہی مرنا
YusufAli	And this was the legacy that Abraham left to his sons and so did Jacob; "O my sons! Allah hath chosen the faith for you; then die not except in the state of submission (to Allah)."
M.Khan	And this (submission to Allāh, Islām) was enjoined by Ibrāhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islām (as Muslims - Islāmīc Monotheism)."
Pickthal	The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).
Shakir	And the same did Ibrahim enjoin on his sons and (so did) Yaquub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ  
وَالِهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿133﴾

witnesses	شُهَدَاءَ	were you	كُنْتُمْ	or	أَمْ
to Jacob	يَعْقُوبَ	came (approached)	حَضَرَ	when	إِذْ
he said	قَالَ	when	إِذْ	the death	الْمَوْتُ
will you worship	تَعْبُدُونَ	what	مَا	to his sons	لِبَنِيهِ
we shall worship	نَعْبُدُ	they said	قَالُوا	after me	مِنْ بَعْدِي
(of) your fathers	آبَائِكَ	and God	وَالِهَ	your God	إِلَهَكَ
and Isaac	وَإِسْحَاقَ	and Ishmael	وَإِسْمَاعِيلَ	Abraham	إِبْرَاهِيمَ
and we	وَنَحْنُ	One	وَاحِدًا	God	إِلَهًا
		(are) submissive	مُسْلِمُونَ	to Him	لَهُ

Translit	'Am Kuntum <i>Shuhadā'a</i> 'Idh <i>Ĥadara</i> Ya`qûba Al-Mawtu 'Idh Qāla Libanīhi Mā Ta`budūna Min Ba`dī Qālū Na`budu 'Ilahaka Wa 'Ilaha 'Ābā'ika Ibrāhīma Wa 'Ismā'ila Wa 'Ishāqa 'Ilahāan Wāhidāan Wa Nahnu Lahu Muslimūna
AhmedAli	کیا تم حاضر تھے جب یعقوب کو موت آتی تب اس نے اپنے بیٹوں سے کہا تم میرے بعد کس کی عبادت کرو گے انہوں نے کہا ہم آپ کے اور آپ کے باپ دادا ابراہیم اور اسماعیل اور اسحاق کے معبود کی عبادت کریں گے جو ایک معبود ہے اور ہم اسی کے فرمانبردار ہیں
Jalandhry	بھلا جس وقت یعقوب وفات پانے لگے تو تم اس وقت موجود تھے، جب انہوں نے اپنے بیٹوں سے پوچھا کہ میرے بعد تم کس کی عبادت کرو گے، تو انہوں نے کہا کہ آپ کے معبود اور آپ کے باپ دادا ابراہیم اور اسماعیل اور اسحاق کے معبود کی عبادت کریں گے جو معبود یکتا ہے اور ہم اسی کے حکم بردار ہیں
YusufAli	Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers—of Abraham Isma'il and Isaac,—the one (true) God to Him we bow (in Islam)."
M.Khan	Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilāh (God - Allāh), the Ilāh (God) of your fathers, Ibrāhim (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One Ilāh (God), and to Him we submit (in Islām)."



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Pickthal	Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, One God, and unto Him we have surrendered.
Shakir	Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

﴿134﴾

that has passed away	قَدْ خَلَتْ ۖ	nation	أُمَّةٌ	that (was a)	تِلْكَ
they earned	كَسَبَتْ	what	مَا	for them	لَهَا
you earn	كَسَبْتُمْ ۖ	what	مَا	and for you	وَلَكُمْ
of what	عَمَّا	you will be asked	تُسْأَلُونَ	and not	وَلَا
				they used to do (they were doing)	كَانُوا يَعْمَلُونَ

Translit	<i>Tilka 'Ummatun Qad Khalat Lahā Mā Kasabat Wa Lakum Mā Kasabtum Wa Lā Tus'alūna 'Ammā Kānū Ya'malūna</i>
AhmedAli	یہ ایک جماعت تھی جو گزر چکی ان کے لیے ان کے اعمال میں اور تمہارے لیے اور تمہارے اعمال میں اور تم سے نہیں پوچھا جائے گا کہ وہ کیا کرتے تھے
Jalandhry	یہ جماعت گزر چکی۔ ان کو ان کے اعمال (کا بدلہ ملے گا) اور تم کو تمہارے اعمال (کا) اور جو عمل وہ کرتے تھے ان کی پرش تم سے نہیں ہوگی
YusufAli	That was a People that hath passed away. They shall reap the fruit of what they did and ye of what ye do! of their merits there is no question in your case!
M.Khan	That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do
Pickthal	Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.
Shakir	This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

﴿135﴾

Jews	هُودًا	be	كُونُوا	and they said	وَقَالُوا
you would be guided	تَهْتَدُوا ۚ	Christians	نَصَارَى	or	أَوْ
the creed (the religion)	مِلَّةٌ	nay	بَلْ	say	قُلْ
and not	وَمَا	the upright	حَنِيفًا ۖ	(of) Abraham	إِبْرَاهِيمَ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

the polytheists	الْمُشْرِكِينَ	of	مِنْ	he was	كَانَ
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Translit	Wa Qālū Kūnū Hūdāan 'Aw Naṣārā Tahtadū Qul Bal Millata 'Ibrāhīma Ḥanīfāan Wa Mā Kāna Mina Al-Mushrikīna
AhmedAli	اور کہتے ہیں کہ یہودی یا نصرانی ہو جاؤ تاکہ ہدایت پاؤ گم نہ ہو بلکہ ہم تو ملت ابراہیمی پر رہیں گے جو مود تھا اور مشرکوں میں سے نہیں تھا
Jalandhry	اور (یہودی اور عیسائی) کہتے ہیں کہ یہودی یا عیسائی ہو جاؤ تو سیدھے رستے پر لگ جاؤ۔ (اے پیغمبران سے) کہہ دو، (نہیں) بلکہ (ہم) دین ابراہیم (اختیار کئے ہوئے ہیں) جو ایک خدا کے ہو رہے تھے اور مشرکوں میں سے نہ تھے
YusufAli	They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham is True, and he joined not gods with Allah."
M.Khan	And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him ), "Nay, (We follow) only the religion of Ibrāhim (Abraham), Hanifa [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of Al-Mushrikūn (those who worshipped others along with Allāh - see V.2:105)."
Pickthal	And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.
Shakir	And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴿136﴾

in Allah	بِاللَّهِ	we believe	آمَنَّا	say	قُولُوا
to us	إِلَيْنَا	has been sent down	أُنْزِلَ	and what	وَمَا
to	إِلَىٰ	was sent down	أُنْزِلَ	and what	وَمَا
and Isaac	وَإِسْحَاقَ	and Ishmael	وَإِسْمَاعِيلَ	Abraham	إِبْرَاهِيمَ
and what	وَمَا	and (their) descendants (the tribes)	وَالْأَسْبَاطِ	and Jacob	وَيَعْقُوبَ
and Jesus	وَعِيسَىٰ	to Moses	مُوسَىٰ	was given	أُوتِيَ
to the Prophets	النَّبِيِّونَ	was given	أُوتِيَ	and what	وَمَا
no	لَا	their Lord	رَبِّهِمْ	form	مِنْ
any	أَحَدٍ	between	بَيْنَ	distinction we make	نُفَرِّقُ
to Him	لَهُ	and we	وَنَحْنُ	of them	مِنْهُمْ
				are submissive	مُسْلِمُونَ

Translit	Qūlū 'Āmannā Billāhi Wa Mā 'Unzila 'Ilaynā Wa Mā 'Unzila 'Ilā 'Ibrāhīma Wa 'Ismā'īla Wa 'Ishāqa Wa
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	<i>Ya'qūba Wa Al-'Asbāṭi Wa Mā 'Ūtiya Mūsā Wa 'Isā Wa Mā 'Ūtiya An-Nabīyūna Min Rabbihim Lā Nufarriqu Bayna 'Aḥādīn Minhum Wa Naḥnu Lahu Muslimūna</i>
AhmedAli	کہہ دو ہم اللہ پر ایمان لائے اور اس پر جو ہم پر اتارا گیا اور جو ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور اس کی اولاد پر اتارا گیا اور جو موسیٰ اور عیسیٰ کو دیا گیا اور جو دوسرے نبیوں کو ان کے رب کی طرف سے دیا گیا ہم کسی ایک میں ان میں سے فرق نہیں کرتے اور ہم اسی کے فرمانبردار ہیں
Jalandhry	(مسلمانو) کہو کہ ہم خدا پر ایمان لائے اور جو (کتب) ہم پر اتاری، اس پر اور جو (صحیفے) ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور ان کی اولاد پر نازل ہوئے ان پر اور جو (کتبیں) موسیٰ اور عیسیٰ کو عطا ہوئیں، ان پر، اور جو اور پینچمبروں کو ان کے پروردگار کی طرف سے ملیں، ان پر (سب پر ایمان لائے) ہم ان پینچمبروں میں سے کسی میں کچھ فرق نہیں کرتے اور ہم اسی (خدا کے واحد) کے فرمانبردار ہیں
YusufAli	Say ye: "We believe, in Allah and the revelation given to us and to Abraham Isma'il Isaac Jacob and the Tribes and that given to Moses and Jesus and that given to (all) Prophets from their Lord we make no difference between one and another of them and we bow to Allah (in Islam)."
M.Khan	Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the offspring twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."
Pickthal	Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
Shakir	Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ  
اللَّهُ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿137﴾

in the like of	بِمِثْلٍ	they believed	آمَنُوا	so if	فَإِنْ
in it	بِهِ	you believe	آمَنْتُمْ	what	مَا
but if	وَإِنْ	they are guided, they have received guidance	اهْتَدَوْا ۖ	then	فَقَدْ
they (are)	هُمْ	then only	فَإِنَّمَا	they turn away	تَوَلَّوْا
so will suffice you against them	فَسَيَكْفِيكَهُمْ	schism (opposition)	شِقَاقٍ ۖ	in	فِي
All-Hearer the	السَّمِيعُ	and He (is)	وَهُوَ	Allah	اللَّهُ ۖ
				the All-Knower	الْعَلِيمُ

Translit	<i>Fa'in 'Āmanū Bimithli Mā 'Āmantum Bihi Faqadi Ahtadaw Wa 'In Tawallaw Fa'innamā Hum Fi Shiqāqin Fasayakfīkahumu Allāhu Wa Huwa As-Samī'u Al- 'Alīmu</i>
AhmedAli	پس اگر وہ بھی ایمان لے آئے ہیں جس طرح تم ایمان لائے ہو تو وہ بھی ہدایت پا گئے اور اگر وہ نہ مانیں تو وہی ضد میں پڑے ہوئے ہیں سو تمہیں ان سے اللہ

	کافی ہے اور وہی سننے والا جاننے والا ہے
Jalandhry	تو اگر یہ لوگ بھی اسی طرح ایمان لے آئیں جس طرح تم ایمان لے آئے ہو تو ہدایت یاب ہو جائیں اور اگر منہ پھیر لیں (اور نہ مانیں) تو وہ (تمہارے) مخالف ہیں اور ان کے مقابلے میں تمہیں خدا کافی ہے۔ اور وہ سننے والا (اور) جاننے والا ہے
YusufAli	So if they believe as ye believe they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing the All- Knowing.
M.Khan	So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower.
Pickthal	And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.
Shakir	If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

### صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ﴿138﴾

and who	وَمَنْ	(from) Allah	اللَّهُ ۖ	(Our life takes its) hue	صِبْغَةَ
Allah	اللَّهُ	than	مِنْ	(is) better	أَحْسَنُ
to Him	لَهُ	and we	وَنَحْنُ	at coloring	صِبْغَةً ۖ
				are worshippers	عَابِدُونَ

Translit	Ṣibghata Allāhi Wa Man 'Aḥsanu Mina Allāhi Ṣibghatan Wa Naḥnu Lahu `Ābidūna
AhmedAli	اللہ کا رنگ اللہ کے رنگ سے اور کس کا رنگ بہتر ہے اور ہم تو اسی کی عبادت کرتے ہیں
Jalandhry	(کہہ دو کہ ہم نے) خدا کا رنگ (اعتیار کر لیا ہے) اور خدا سے بہتر رنگ کس کا ہو سکتا ہے۔ اور ہم اسی کی عبادت کرنے والے ہیں
YusufAli	(Our religion is) the Baptism of Allah; and who can baptize better than Allah? and it is He whom we worship.
M.Khan	[Our Sibghah (religion) is] the Sibghah (Religion) of Allāh (Islām) and which Sibghah (religion) can be better than Allāh's? And we are His worshippers. [Tafsir Ibn Kathīr.]
Pickthal	(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.
Shakir	(Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

### قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

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about	فِي	do you dispute with us	أَتُحَاجُّونَنَا	say	قُلْ
our Lord	رَبُّنَا	while He (is)	وَهُوَ	Allah	اللَّهُ
our deeds	أَعْمَالُنَا	and for us (are)	وَلَنَا	and your Lord	وَرَبُّكُمْ
and we	وَنَحْنُ	your deeds	أَعْمَالُكُمْ	and for you (are)	وَلَكُمْ
		sincere	مُخْلِصُونَ	to Him (are)	لَهُ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Qul 'Atuhājjunānā Fī Allāhi Wa Huwa Rabbunā Wa Rabbukum Wa Lanā 'A`mālunā Wa Lakum 'A`mālukum Wa Nahnu Lahu Mukhlisūna</i>
AhmedAli	کہہ دو کیا تم ہم سے اللہ کی نسبت جھگڑا کرتے ہو حالانکہ وہی ہمارا اور تمہارا رب ہے اور ہمارے لیے ہمارے عمل میں اور تمہاری لئے تمہارے عمل اور ہم تو خالص اسی کی عبادت کرتے ہیں
Jalandhry	(ان سے) کہو، کیا تم خدا کے بارے میں ہم سے جھگڑتے ہو، حالانکہ وہی ہمارا اور تمہارا پروردگار ہے اور ہم کو ہمارے اعمال (کا بدلہ ملے گا) اور تم کو تمہارے اعمال (کا) اور ہم خاص اسی کی عبادت کرنے والے ہیں
YusufAli	Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?
M.Khan	Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders).]"
Pickthal	Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.
Shakir	Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى ۚ قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿140﴾

that	إِنَّ	you say	تَقُولُونَ	or	أَمْ
and Isaac	وَإِسْحَاقَ	and Ishmael	وَإِسْمَاعِيلَ	Abraham	إِبْرَاهِيمَ
were	كَانُوا	and (their) descendants (the tribes)	وَالْأَسْبَاطَ	and Jacob	وَيَعْقُوبَ
Christians	نَصَارَى ۚ	or	أَوْ	Jews	هُودًا
know better	أَعْلَمُ	do you	أَأَنْتُمْ	say	قُلْ
and who (is)	وَمَنْ	Allah	اللَّهُ ۚ	or	أَمْ
concealed	كَتَمَ	than he who	مِمَّنْ	more unjust	أَظْلَمُ
from	مِنْ	(that is) with him	عِنْدَهُ	testimony	شَهَادَةً
Allah	اللَّهُ	and not	وَمَا	Allah	اللَّهُ ۚ
you do	تَعْمَلُونَ	of what	عَمَّا	is unaware	بِغَافِلٍ

Translit	'Am Taqūlūna 'Inna 'Ibrāhīma Wa 'Ismā'ila Wa 'Ishāqa Wa Ya`qūba Wa Al-'Asbāṭa Kānū Hūdāan 'Aw Naṣārā Qul 'A'antum 'A'lamu 'Ami Allāhu Wa Man 'Aẓlamu Mimman KatamaShahādatan `Indahu Mina Allāhi Wa Mā Allāhu Bighāfilin `Ammā Ta`malūna
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	یا تم کہتے ہو کہ ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور اس کی اولاد یہودی یا نصرانی تھے کہہ دو کیا تم زیادہ جانتے ہو یا اللہ اور اس سے بڑھ کر کون ظالم ہے جو گواہی چھپائے جو اس کے پاس اللہ کی طرف سے ہے اور اللہ بے خبر نہیں اس سے جو تم کرتے ہو
Jalandhry	(اے یہود و نصاریٰ) کیا تم اس بات کے قائل ہو کہ ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور ان کی اولاد یہودی یا عیسائی تھے۔ (اے محمد ﷺ ان سے) کہو کہ بھلا تم زیادہ جانتے ہو یا خدا؟ اور اس سے بڑھ کر ظالم کون، جو خدا کی شہادت کو، جو اس کے پاس (کتاب میں موجود) ہے چھپائے۔ اور جو کچھ تم کر رہے ہو، خدا اس سے غافل نہیں
YusufAli	Or do ye say that Abraham Isma'il Isaac Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do!
M.Khan	Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (knows better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."
Pickthal	Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.
Shakir	Nay! do you say that Ibrahim and Ismail and Yaquob and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

﴿141﴾

that has passed away	قَدْ خَلَتْ ۖ	nation	أُمَّةٌ	that (was a)	تِلْكَ
they earned	كَسَبَتْ	what	مَا	for them	لَهَا
you earn	كَسَبْتُمْ ۖ	what	مَا	and for you	وَلَكُمْ
of what	عَمَّا	you will be asked	تُسْأَلُونَ	and not	وَلَا
		to do	يَعْمَلُونَ	they used	كَانُوا

Translit	Tilka 'Ummatun Qad <u>Khalat</u> Lahā Mā Kasabat Wa Lakum Mā Kasabtum Wa Lā Tus'alūna `Ammā Kānū Ya`malūna
AhmedAli	وہ ایک جماعت تھی جو گزر چکی ان کے لیے ان کے عمل میں اور تمہارے لیے تمہارے عمل میں اور تم سے ان کے اعمال کی نسبت نہیں پوچھا جائے گا
Jalandhry	یہ جماعت گزر چکی۔ ان کو وہ (ملے گا) جو انہوں نے کیا، اور تم کو وہ جو تم نے کیا۔ اور جو عمل وہ کرتے تھے، اس کی پرسش تم سے نہیں ہوگی
YusufAli	That was a people that hath passed away. They shall reap the fruit of what they did and ye of what ye do! Of their merits there is no question in your case.
M.Khan	That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.
Pickthal	Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.

Shakir	This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
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﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ 142

among	مِنْ	the fools	السُّفَهَاءُ	would say	سَيَقُولُ
turned them	وَلَّاهُمْ	what	مَا	the people	النَّاسِ
that (which)	الَّتِي	their Qiblah (prayer direction)	قِبَلَتِهِمْ	from	عَنْ
say	قُلْ	on it	عَلَيْهَا ۚ	they were	كَانُوا
and the west	وَالْمَغْرِبُ ۚ	the east	الْمَشْرِقُ	for Allah (belong to Allah)	لِلَّهِ
He wills	يَشَاءُ	whom	مَنْ	He guides	يَهْدِي
Straight	مُسْتَقِيمٍ	a Way	صِرَاطٍ	to	إِلَى

Translit	<i>Sayaqūlu As-Sufahā'u Mina An-Nāsi Mā Wa Llāhum `An Qiblatihimu Allatī Kānū `Alayhā Qul Lillāhi Al-Mashriqu Wa Al-Maghribu Yahdī Man Yashā'u 'Ilā Şirāṭin Mustaqīm</i>
AhmedAli	بے وقت لوگ کہیں گے کہ کس چیز نے مسلمانوں کو ان کے قبلہ سے پھیر دیا جس پر وہ تھے کہ دو مشرق اور مغرب الہی کا ہے وہ جے پاتا ہے سیدھا راستہ دکھاتا ہے
Jalandhry	احق لوگ کہیں گے کہ مسلمان جس قبلہ پر (پہلے سے چلے آتے) تھے (اب) اس سے کیوں منہ پھیر بیٹھے۔ تم کہہ دو کہ مشرق اور مغرب سب خدا ہی کا ہے۔ وہ جس کو چاہتا ہے، سیدھے رستے پر چلاتا ہے
YusufAli	The Fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belongs both East and West; He guideth whom He will to a Way that is straight.
M.Khan	The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allāh belong both, east and the west. He guides whom He wills to a Straight Way."
Pickthal	The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.
Shakir	The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ﴾ 143



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

a nation	أُمَّةٌ	We have made you	جَعَلْنَاكُمْ	and thus	وَكَذَلِكَ
witnesses	شُهَدَاءَ	that you be	لِتَكُونُوا	just (and best)	وَسَطًا
and be	وَيَكُونَ	mankind	النَّاسِ	over	عَلَى
a witness	شَهِيدًا ۝	over you	عَلَيْكُمْ	the Messenger	الرَّسُولُ
the Qiblah	الْقِبْلَةَ	We make	جَعَلْنَا	and did not	وَمَا
on it	عَلَيْهَا	you were	كُنْتَ	that	الَّتِي
whoso	مَنْ	the We might know	لِنَعْلَمَ	except	إِلَّا
from those	مِمَّنْ	the Messenger	الرَّسُولِ	follows	يَتَّبِعُ
his heels	عَقْبَيْهِ ۝	on	عَلَى	who would be turned	يَنْقَلِبُ
great (hard test)	لَكَبِيرَةً	it was	كَانَتْ	and indeed	وَأِنْ
those whom	الَّذِينَ	for	عَلَى	except	إِلَّا
and not	وَمَا	Allah	اللَّهُ ۝	guided	هَدَى
to let lose	لِيُضَيِّعَ	Allah	اللَّهُ	was	كَانَ
Allah	اللَّهُ	truly	إِنَّ	your faith	إِيمَانَكُمْ ۝
Most Merciful	رَحِيمٌ	(is) Most Compassionate	لَرَّءَوْفٌ	towards mankind	بِالنَّاسِ

Translit	<i>Wa Kadhalika Ja`alnākum `Ummatan Wasaṭāan Litakūnū Shuhadā'a `Alā An-Nāsi Wa Yakūna Ar-Rasūlu `Alaykum Shahīdāan Wa Mā Ja`alnā Al-Qiblatā Allatī Kunta `Alayhā `Illā Lina`lama Man Yattabi`u Ar-Rasūla Mimman Yanqalibu `Alā `Aqibayhi Wa `In Kānat Lakabīratān `Illā `Alā Al-Ladhīna Hadā Allāhu Wa Mā Kāna Allāhu Liyudī'a `Imānakum `InnaAllāha Bin-Nāsi Lara`ūfun Raḥīmūn</i>
AhmedAli	اور اسی طرح ہم نے تمہیں برگزیدہ امت بنایا تاکہ تم اور لوگوں پر گواہ ہو اور رسول تم پر گواہ ہو اور ہم نے وہ قبلہ نہیں بنایا تھا جس پر آپ پہلے تھے مگر اس لیے کہ ہم معلوم کریں اس کو جو رسول کی پیروی کرتا ہے اس سے جو اٹلے پاؤں پھرتا ہے اور بے شک یہ بات ہماری ہے سوائے ان کے جنہیں اللہ نے ہدایت دی اور اللہ ہمارے ایمان کو ضائع نہیں کرے گا بے شک اللہ لوگوں پر بڑا مہربان نہایت رحم والا ہے
Jalandhry	اور اسی طرح ہم نے تم کو امت مقتدل بنایا ہے، تاکہ تم لوگوں پر گواہ بنو اور پیغمبر (آخر الزماں) تم پر گواہ بنیں۔ اور جس قبلے پر تم (پہلے) تھے، اس کو ہم نے اس لیے مقرر کیا تھا کہ معلوم کریں، کون (ہمارے) پیغمبر کا تابع رہتا ہے، اور کون اٹلے پاؤں پھرتا ہے۔ اور یہ بات (یعنی تحویل قبلہ لوگوں کو) گراں معلوم ہوئی، مگر جن کو خدا نے ہدایت بخشی (وہ اسے گراں نہیں سمجھتے) اور خدا ایسا نہیں کہ تمہارے ایمان کو یونہی کھودے۔ خدا تو لوگوں پر بڑا مہربان (اور) صاحبِ رحمت ہے
YusufAli	Thus have We made of you an Ummah justly balanced That ye might be witnesses over the nations and the Messenger a witness over yourselves; and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful.
M.Khan	Thus We have made you [true Muslims - real believers of Islāmic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer

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The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.
Pickthal	Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful towards mankind.
Shakir	And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿144﴾

turning	تَقَلُّبَ	We see	نَرَى	Verily	قَدْ
the heaven	السَّمَاءِ ۚ	to	فِي	(of) your face	وَجْهِكَ
you will be pleased with it	تَرْضَاهَا ۚ	a Qiblah	قِبْلَةً	so surely We shall turn you (to)	فَلَنُوَلِّيَنَّكَ
towards	شَطْرَ	your face	وَجْهِكَ	so turn	فَوَلِّ
and wheresoever	وَحَيْثُ	the Sacred	الْحَرَامِ ۚ	Mosque	الْمَسْجِدِ
your faces	وُجُوهَكُمْ	turn	فَوَلُّوا	you (people) are	مَا كُنْتُمْ
those who	الَّذِينَ	and certainly	وَإِنَّ	towards it	شَطْرَهُ ۚ
know (well)	لَيَعْلَمُونَ	the Scripture	الْكِتَابِ	were given	أُوتُوا
(is) from	مِنْ	the truth	الْحَقُّ	that	أَنَّهُ
Allah	اللَّهُ	and not	وَمَا	their Lord	رَبِّهِمْ ۚ
they do	يَعْمَلُونَ	of what	عَمَّا	(is) unaware	بِغَافِلٍ

Translit	<i>Qad Nará Taqalluba Wajhika Fī As-Samā'i Falanuwaliyannaka Qiblatan Tardāhā Fawalli Wajhaka Shaṭra Al-Masjidi Al-Ḥarāmi Wa Ḥaythu Mā Kuntum Fawallū Wujūhakum Shaṭrahu Wa 'Inna Al-Ladhīna 'Ūtū Al-Kitāba Laya 'lamūna 'Annahu Al-Ḥaqqu Min Rabbihim Wa MāAllāhu Bighāfilin 'Ammā Ya 'malūna</i>
AhmedAli	بے شک ہم آپ کے منہ کا آسمان کی طرف پھرنا دیکھ رہے ہیں سو ہم آپ کو اس قبلہ کی طرف پھیر دیں گے جسے آپ پسند کرتے ہیں پس اب اپنا منہ مسجد حرام کی طرف پھیر لیجیے اور جہاں کہیں تم ہو! کرو اپنے مومنوں کو اسی کی طرف پھیر لیا کرو اور بے شک وہ لوگ جنہیں کتاب دی گئی ہے یقیناً جانتے ہیں کہ وہی حق ہے ان کے رب کی طرف سے اور اللہ اس سے بے خبر نہیں جو وہ کر رہے ہیں

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	(اے محمد ﷺ) ہم تمہارا آسمان کی طرف منہ پھیر پھیر کر دیکھنا دیکھ رہے ہیں۔ سو ہم تم کو اسی قبلہ کی طرف جس کو تم پسند کرتے ہو، منہ کرنے کا حکم دیں گے تو اپنا منہ مسجد حرام (یعنی خانہ کعبہ) کی طرف پھیر لو۔ اور تم لوگ جہاں ہو، کرو، (نماز پڑھنے کے وقت) اسی مسجد کی طرف منہ کر لیا کرو۔ اور جن لوگوں کو کتاب دی گئی ہے، وہ خوب جانتے ہیں کہ (نیا قبلہ) ان کے پروردگار کی طرف سے حق ہے۔ اور جو کام یہ لوگ کرتے ہیں، خدا ان سے بے خبر نہیں
Yusuf Ali	We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque; wherever ye are turn your faces in that direction. The people of the book know well that that is the truth from their Lord nor is Allah unmindful of what they do.
M.Khan	Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.
Pickthal	We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.
Shakir	Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَيْنَ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

وَلَيْنَ	and even if	أَتَيْتَ	you were to bring	الَّذِينَ	(to) those who
أُوتُوا	were given	الْكِتَابَ	the Scripture	بِكُلِّ	all
آيَةٍ	Signs	مَا	(would) not	تَبِعُوا	they follow
قِبْلَتَكَ ۚ	your Qiblah	وَمَا	nor	أَنْتَ	you
بِتَابِعٍ	(be) a follower	قِبْلَتَهُمْ ۚ	(of) their Qiblah	وَمَا	nor
بَعْضُهُمْ	some of them	بِتَابِعٍ	(are) followers	قِبْلَةَ	(of) the Qiblah
بَعْضٍ ۚ	of others	وَلَيْنَ	and if	اتَّبَعْتَ	you followed
أَهْوَاءَهُمْ	their desires	مِنْ بَعْدِ	after	مَا	what
جَاءَكَ	came to you	مِنْ	of	الْعِلْمِ ۚ	knowledge
إِنَّكَ	indeed you	إِذَا	then (will be)	لَمِنَ	of
الظَّالِمِينَ	the wrong-doers				

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Wa La'in 'Atayta Al-Ladhīna 'Uṭū Al-Kitāba Bikulli 'Āyatīn Mā Tabī'ū Qiblataka Wa Mā 'Anta Bitābi'in Qiblahum Wa Mā Ba'dhum Bitābi'in Qiblah Ba'din Wa La'ini Attaba'ta 'Ahwā'ahum Min Ba'di Mā Jā'aka Mina Al-'Ilmi 'Innaka 'Idhāan Lamina Aẓ-Ẓālimīna</i>
AhmedAli	اور اگر آپ ان کے سامنے تمام دلیلیں لے آئیں یہی نہیں کتاب دی گئی تو بھی وہ آپ کے قبلہ کو نہیں مانیں گے اور نہ آپ ہی ان کے قبلہ کو ماننے والے میں اور نہ ان میں کوئی دوسرے قبلہ کو ماننے والا ہے اور اگر آپ ان کی خواہشوں کی پیروی کریں گے بعد اس کے کہ آپ کے پاس علم آچکا تو بے شک آپ بھی تب ظالموں میں سے ہوں گے
Jalandhry	اور اگر تم ان اہل کتاب کے پاس تمام نشانیاں بھی لے کر آؤ، تو بھی یہ تمہارے قبلہ کی پیروی نہ کریں۔ اور تم بھی ان کے قبلہ کی پیروی کرنے والے نہیں ہو۔ اور ان میں سے بھی بعض بعض کے قبلہ کے پیرو نہیں۔ اور اگر تم باوجود اس کے کہ تمہارے پاس دانش (یعنی وحی خدا) آپکی ہے، ان کی خواہشوں کے پیچھے چلو گے تو ظالموں میں (داخل) ہو جاؤ گے
YusufAli	Even if thou wert to bring to the people of the Book all the signs (together) they would not follow thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If thou after the knowledge hath reached thee, wert to follow their (vain) desires—then wert thou indeed (clearly) in the wrong.
M.Khan	And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zālimūn (polytheists, wrong-doers.)
Pickthal	And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.
Shakir	And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

the Scripture	الْكِتَابَ	to whom	آتَيْنَاهُمْ	those	الَّذِينَ
they recongnize	يَعْرِفُونَ	as	كَمَا	recognize it	يَعْرِفُونَهُ
a group	فَرِيقًا	but verily	وَإِنَّ	their sons	أَبْنَاءَهُمْ ۖ
the truth	الْحَقَّ	conceal	لَيَكْتُمُونَ	of them	مِنْهُمْ
		Know	يَعْلَمُونَ	while they	وَهُمْ

Translit	<i>Al-Ladhīna 'Ātaynāhumu Al-Kitāba Ya'rīfūnahu Kamā Ya'rīfūna 'Abnā'ahum Wa 'Inna Fariqāan Minhum Layaktumūna Al-Haqqā Wa Hum Ya'lamūna</i>
AhmedAli	وہ لوگ جنہیں ہم نے کتاب دی تھی وہ اسے پہچانتے ہیں جیسے اپنے بیٹوں کو پہچانتے ہیں اور بے شک کچھ لوگ ان میں سے حق کو چھپاتے ہیں اور وہ جانتے ہیں

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	جن لوگوں کو ہم نے کتاب دی ہے، وہ ان (پیغمبر آخر الزماں) کو اس طرح پہچانتے ہیں، جس طرح اپنے بیٹوں کو پہچانا کرتے ہیں، مگر ایک فریق ان میں سے سچی بات کو جان بوجھ کر چھپا رہا ہے
YusufAli	The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.
M.Khan	Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurât (Torah) and the Injeel (Gospel)].
Pickthal	Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.
Shakir	Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

### الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿147﴾

your Lord	رَبِّكَ ۖ	from	مِنْ	(this is) the truth	الْحَقُّ
of	مِنْ	(you) be	تَكُونَنَّ	so do not	فَلَا
				those who doubt	الْمُمْتَرِينَ

Translit	Al-Ĥaqqu Min Rabbika Falā Takūnanna Mina Al-Mumtarīna
AhmedAli	آپ کے رب کی طرف سے حق وہی ہے پس شک کرنے والوں میں سے نہ ہو
Jalandhry	(اے پیغمبر، یہ نیا قبلہ) تمہارے پروردگار کی طرف سے حق ہے تو تم ہرگز شک کرنے والوں میں نہ ہونا
YusufAli	The truth is from thy Lord so be not at all in doubt.
M.Khan	(This is) the truth from your Lord. So be you not one of those who doubt.
Pickthal	It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
Shakir	The truth is from your Lord, therefore you should not be of the doubters.

### وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ

### اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿148﴾

He	هُوَ	(there is) a direction	وِجْهَةً	and for every (nation)	وَلِكُلِّ
(in) good woks	الْخَيْرَاتِ ۚ	so try to excel 9one another)	فَاسْتَبِقُوا	to which He turns them (they face in their (prayers)	مُوَلِّيهَا ۚ
will bring	يَأْتِ	you may be	تَكُونُوا	wheresoever	أَيْنَ مَا
all together	جَمِيعًا ۚ	Allah	اللَّهُ	you	بِكُمْ
over	عَلَىٰ	Allah	اللَّهُ	truly	إِنَّ
(is) All-Powerful	قَدِيرٌ	thing	شَيْءٍ	every	كُلِّ

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Wa Likullin Wijhatun Huwa Muwallihā Fāstabiqū Al-Khayrāti 'Ayna Mā Takūnū Ya'ti Bikumu Allāhu Jamī'ān 'Inna Allāha `Alā Kulli Shay'in Qadīrun</i>
AhmedAli	اور ہر ایک کے لیے ایک طرف ہے جس طرف وہ منہ کرتا ہے پس تم نیکیوں کی طرف دوڑو تم جہاں کہیں بھی ہو گے تم سب کو اللہ سمیٹ کر لے آئے گا بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	اور ہر ایک (فرقے) کے لیے ایک سمت (مقرر) ہے۔ جدھر وہ (عبادت کے وقت) منہ کیا کرتے ہیں۔ تو تم نیکیوں میں سبقت حاصل کرو۔ تم جہاں رہو گے خدا تم سب کو جمع کر لے گا۔ بے شک خدا ہر چیز پر قادر ہے
YusufAli	To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things.
M.Khan	For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.
Pickthal	And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.
Shakir	And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

you come forth	خَرَجْتَ	wheresoever	حَيْثُ	and from	وَمِنْ
towards	شَطْرَ	your face (in prayer)	وَجْهَكَ	turn	فَوَلِّ
and indeed this	وَإِنَّهُ	the Sacred	الْحَرَامِ ۚ	Mosque	الْمَسْجِدِ
your Lord	رَبِّكَ ۚ	from	مِنْ	(is) the truth	لَلْحَقُّ
(is) unaware	بِغَافِلٍ	Allah	اللَّهُ	and not	وَمَا
		you do	تَعْمَلُونَ	of what	عَمَّا

Translit	<i>Wa Min Haythu Kharajta Fawalli Wajhaka Shaṭra Al-Masjidi Al-Ḥarāmi Wa 'Innahu Lalhaqu Min Rabbika Wa Mā Allāhu Bighāfilin `Ammā Ta`malūna</i>
AhmedAli	اور جہاں سے آپ نکلیں تو اپنا منہ مسجد حرام کی طرف کیا کریں اور آپ کے رب کی طرف سے یہی حق بھی ہے اور اللہ تمہارے کام سے غافل نہیں
Jalandhry	اور تم جہاں سے نکلو، (نماز میں) اپنا منہ مسجد محترم کی طرف کر لیا کرو بے شک وہ تمہارے پروردگار کی طرف سے حق ہے۔ اور تم لوگ جو کچھ کرتے ہو۔ خدا اس سے بے خبر نہیں
YusufAli	From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do.
M.Khan	And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.
Pickthal	And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.
Shakir	And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very



truth from your Lord, and Allah is not at all heedless of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ  
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿150﴾

وَمِنْ	and from	حَيْثُ	wheresoever	خَرَجْتَ	you come forth
فَوَلِّ	so turn	وَجْهَكَ	your face	شَطْرَ	towards
الْمَسْجِدِ	Mosque	الْحَرَامِ ۚ	the Sacred	وَحَيْثُ مَا	and wheresoever
كُنْتُمْ	you may be	فَوَلُّوا	turn	وُجُوهَكُمْ	your faces
شَطْرَهُ	towards it	لِئَلَّا	so that not	يَكُونَ	may be
لِلنَّاسِ	for people	عَلَيْكُمْ	against you	حُجَّةٌ	an argument
إِلَّا	except	الَّذِينَ	those who	ظَلَمُوا	do injustice
مِنْهُمْ	of them	فَلَا	so (do) not	تَخْشَوْهُمْ	fear them
وَاخْشَوْنِي	but fear Me	وَلَا تَمَّ	so that I may complete	نِعْمَتِي	My Favours
عَلَيْكُمْ	upon you	وَلَعَلَّكُمْ	and that you may be	تَهْتَدُونَ	guided

Translit	<i>Wa Min Haythu Kharajta Fawalli Wajhaka Shatru Al-Masjidi Al-Harāmi Wa Haythu Mā Kuntum Fawallū Wujūhakum Shatruhu Li'allā Yakūna Lilnnāsi `Alaykum Hujjatun 'Illā Al-Ladhīna Žalamū Minhum Falā Takshawhum Wa Akshawni Wa Li'atimma Ni`mati `Alaykum Wa La'allakum Tahtadūna</i>
AhmedAli	اور آپ جہاں کہیں سے نکلیں تو اپنا منہ مسجد حرام کی طرف کیا کریں اور تم بھی جہاں کہیں ہو تو اپنا منہ اس کی طرف کیا کرو۔ (یہ تاکید) اس لیے (کی گئی) ان میں سے جو ہٹ دھرم ہیں تم بھی ان سے نہ ڈرو اور ہم سے ڈرتے رہا کرو اور تاکہ میں اپنی نعمت تم پر پوری کروں اور تاکہ تم راہ پاؤ
Jalandhry	اور تم جہاں سے نکلو، مسجد محترم کی طرف منہ (کر کے نماز پڑھا) کرو۔ اور مسلمانو، تم جہاں ہوا کرو، اسی (مسجد) کی طرف رخ کیا کرو۔ (یہ تاکید) اس لیے (کی گئی) ہے) کہ لوگ تم کو کسی طرح کا الزام نہ دے سکیں۔ مگر ان میں سے جو ظالم ہیں، (وہ الزام دیں تو دیں) سو ان سے مت ڈرنا اور مجھی سے ڈرتے رہنا۔ اور یہ بھی مقصود ہے کہ تم کو اپنی تمام نعمتیں بخشوں اور یہ بھی کہ تم راہ راست پر چلو
YusufAli	So from whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; and wheresoever ye are turn your face thither That there be no ground of dispute against you among the people Except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favours on you and ye may (consent to) be guided.
M.Khan	And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harām (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.
Pickthal	Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.



## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Shakir	And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.
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كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ  
 وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿151﴾

among you	فِيكُمْ	We have sent	أَرْسَلْنَا	As	كَمَا
(who) recites	يَتْلُو	from among you	مِنْكُمْ	a Messenger	رَسُولًا
and sanctifies you (purifies your lives)	وَيُزَكِّيكُمْ	Our Verses	آيَاتِنَا	to you	عَلَيْكُمْ
and Wisdom	وَالْحِكْمَةَ	the Book (Qur'an)	الْكِتَابَ	and teaches you	وَيُعَلِّمُكُمْ
Not	لَمْ	What	مَا	and teaches you	وَيُعَلِّمُكُمْ
		Know	تَعْلَمُونَ	you did	تَكُونُوا

Translit	<i>Kamā 'Arsalnā Fikum Rasūlāan Minkum Yatlu 'Alaykum 'Āyātina Wa Yuzakkikum Wa Yu'allimukumu Al-Kitāba Wa Al-Hikmata Wa Yu'allimukumu Mā Lam Takūnū Ta'lamūna</i>
AhmedAli	جیسا کہ ہم نے تم میں ایک رسول تم ہی میں سے بھیجا جو تم پر ہماری آیتیں پڑھتا ہے اور تمہیں پاک کرتا ہے اور تمہیں کتاب اور دانائی سکھاتا ہے اور تمہیں سکھاتا ہے جو تم نہیں جانتے تھے
Jalandhry	جس طرح (مخبر اور نعمتوں کے) ہم نے تم میں تمہیں میں سے ایک رسول بھیجے ہیں جو تم کو ہماری آیتیں پڑھ کر سناتے اور تمہیں پاک بناتے اور کتاب (یعنی قرآن) اور دانائی سکھاتے ہیں، اور ایسی باتیں بتاتے ہیں، جو تم پہلے نہیں جانتے تھے
YusufAli	A similar (favour have ye already received) in that We have sent among you a Messenger of your own rehearsing to you Our signs, and purifying you, and instructing you in Scripture and wisdom, and in new Knowledge.
M.Khan	Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islāmic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.
Pickthal	Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.
Shakir	Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

فَادْكُرُونِي أَدْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿152﴾

and give thanks	وَاشْكُرُوا	I will remember you	أَدْكُرْكُمْ	therefore remember Me	فَادْكُرُونِي
be ungrateful to Me	تَكْفُرُونِ	and (do) not	وَلَا	to Me	لِي

Translit	<i>Fādhkurūnī 'Adhkurkum Wa Ashkurū Lī Wa Lā Takfurūnī</i>
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	پس مجھے یاد کرو میں تمہیں یاد کروں گا اور میرا شکر کرو اور ناشکری نہ کرو
Jalandhry	سو تم مجھے یاد کرو۔ میں تمہیں یاد کیا کروں گا۔ اور میرے احسان مانتے رہنا اور ناشکری نہ کرنا
YusufAli	Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith.
M.Khan	Therefore remember Me (by praying, glorifying,). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
Pickthal	Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.
Shakir	Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

## يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿153﴾

believe	آمَنُوا	who	الَّذِينَ	O you!	يَا أَيُّهَا
and prayer	وَالصَّلَاةِ	with patience	بِالصَّبْرِ	seek help	اسْتَعِينُوا
(is) with	مَعَ	Allah	اللَّهُ	truly	إِنَّ
				the patient ones	الصَّابِرِينَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Asta`īnū Biṣ-Ṣabri Wa Aṣ-Ṣalāati 'Inna Allāha Ma`a Aṣ-Ṣābirīna
AhmedAli	اے ایمان والو صبر اور نماز سے مدد لیا کرو بے شک اللہ صبر کرنے والوں کے ساتھ ہے
Jalandhry	اے ایمان والو صبر اور نماز سے مدد لیا کرو بے شک خدا صبر کرنے والوں کے ساتھ ہے
YusufAli	O ye who believe! Seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.
M.Khan	O you who believe! Seek help in patience and As-Salāt (the prayer). Truly! Allāh is with As-Sābirun (the patient.)
Pickthal	O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.
Shakir	O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

## وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿154﴾

of those who	لِمَنْ	(you) say	تَقُولُوا	and (do) not	وَلَا
Way	سَبِيلِ	in	فِي	(are) killed	يُقْتَلُ
may	بَلْ	(they are) dead	أَمْوَاتٌ	(of) Allah	اللَّهُ
not	لَا	but	وَلَكِنْ	(they are) alive	أَحْيَاءٌ
				you perceive	تَشْعُرُونَ

Translit	Wa Lā Taqūlū Liman Yuqtalu Fī Sabīli Allāhi 'Amwātun Bal 'Aḥyā'un Wa Lakin Lā Tash`urūna
AhmedAli	اور جو اللہ کی راہ میں مارے جائیں انہیں مرا ہوا نہ کہا کرو بلکہ وہ تو زندہ ہیں لیکن تم نہیں سمجھتے
Jalandhry	اور جو لوگ خدا کی راہ میں مارے جائیں ان کی نسبت یہ کہنا کہ وہ مرے ہوئے ہیں (وہ مردہ نہیں) بلکہ زندہ ہیں لیکن تم نہیں جانتے

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.
M.Khan	And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.
Pickthal	And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.
Shakir	And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ

الصَّابِرِينَ ﴿١٥٥﴾

of	مِنْ	with something	بِشَيْءٍ	and surely We shall test you	وَلَنَبْلُوَنَّكُمْ
and loss	وَنَقْصٍ	and the hunger	وَالْجُوعِ	the fear	الْخَوْفِ
and lives	وَالْأَنْفُسِ	wealth	الْأَمْوَالِ	of	مِنْ
(to) the patient ones	الصَّابِرِينَ	but give glad tidings	وَبَشِّرِ	and fruits (crops)	وَالثَّمَرَاتِ ۚ

Translit	Wa Lanabluwannakum Bishay'in Mina Al-Khawfi Wa Al-Jū'i Wa Naqshin Mina Al-'Amwli WaAl-'Anfusi Wa Ath-Thamarāti Wa Bashshiri Aş-Şābirīna
AhmedAli	اور ہم تمہیں کچھ خوف اور بھوک اور مالوں اور جانوں اور پھلوں کے نقصان سے ضرور آزمائیں گے اور صبر کرنے والوں کو خوشخبری دے دو
Jalandhry	اور ہم کسی قدر خوف اور بھوک اور مال اور جانوں اور میوؤں کے نقصان سے تمہاری آزمائش کریں گے تو صبر کرنے والوں کو (خدا کی خوشنودی کی) بشارت سنا دو
YusufAli	Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere.—
M.Khan	And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sābirun (the patient)
Pickthal	And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,
Shakir	And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

afflicts them	أَصَابَتْهُمْ	when	إِذَا	those who	الَّذِينَ
truly we	إِنَّا	they say	قَالُوا	calamity	مُصِيبَةٌ
to Him	إِلَيْهِ	and indeed we (shall)	وَإِنَّا	belong to Allah	لِلَّهِ
				return	رَاجِعُونَ

Translit	Al-Ladhīna 'Idhā 'Aşābat/hum Muşibatun Qālū 'Innā Lillāhi Wa 'Innā 'Ilayhi Rāji'ūna
AhmedAli	وہ لوگ کہ جب انہیں کوئی مصیبت پہنچتی ہے تو کہتے ہیں ہم تو اللہ کے ہیں اور ہم اسی کی طرف لوٹ کر جانے والے ہیں
Jalandhry	ان لوگوں پر جب کوئی مصیبت واقع ہوتی ہے تو کہتے ہیں کہ ہم خدا ہی کا مال ہیں اور اسی کی طرف لوٹ کر جانے والے ہیں

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	Who say: when afflicted with calamity: "To Allah we belong and to Him is our return."
M.Khan	Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return."
Pickthal	Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.
Shakir	Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

## أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿157﴾

blessings	صَلَوَاتٌ	upon whom (are)	عَلَيْهِمْ	(they are) those	أُولَئِكَ
and mercy	وَرَحْمَةٌ ۖ	their Lord	رَبِّهِمْ	From	مِنْ
the guided ones	الْمُهْتَدُونَ	who (are)	هُمْ	and (they are) those	وَأُولَئِكَ

Translit	'Ulā'ika `Alayhim Ṣalawātun Min Rabbihim Wa Raḥmatun Wa 'Ulā'ika Humu Al-Muhtadūna
AhmedAli	یہ لوگ ہیں جن پر ان کے رب کی طرف سے مہربانیاں ہیں اور رحمت اور یہی ہدایت پانے والے ہیں
Jalandhry	یہی لوگ ہیں جن پر ان کے پروردگار کی مہربانی اور رحمت ہے۔ اور یہی سیدھے رستے پر ہیں
YusufAli	They are those on whom (descend) blessings from their Lord and Mercy and they are the ones that receive guidance.
M.Khan	They are those on whom are the Salawāt (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.
Pickthal	Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
Shakir	Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

## ﴿158﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿158﴾

and Al-Marwah (two mountains in Makkah)	وَالْمَرْوَةَ	As-Safa	الصَّفَا	verily	إِنَّ
(of) Allah	اللَّهُ ۚ	the symbols	شَعَائِرِ	(are) of	مِنْ
(of) the House	الْبَيْتِ	performed Hajj	حَجَّ	so whoever	فَمَنْ
(there is) no	فَلَا	performed Umrah	اعْتَمَرَ	or	أَوْ
that	أَنْ	on him	عَلَيْهِ	sin	جُنَاحَ
and whoever	وَمَنْ	the two	بِهِمَا ۚ	he walks (between)	يَطَّوَّفَ
then verily	فَإِنَّ	good	خَيْرًا	does voluntarily	تَطَوَّعَ
All-Knower	عَلِيمٌ	(is) All-Recogniser	شَاكِرٌ	Allah	اللَّهُ

Translit	'Inna Aṣ-Ṣafā Wa Al-Marwata Min <u>Sh</u> a`ā'iri Allāhi Faman Ḥajja Al-Bayta 'Aw <u>A</u> `tamara Falā Junāḥa `Alayhi 'An Yaṭṭawwafa Bihimā Wa Man Taṭawwā'a <u>K</u> hayrāan Fa'inna Allāha <u>Sh</u> ākirun `Alīmun
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## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	بے شک صفا اور مروہ اللہ کی نشانیوں میں سے ہیں پس جو کعبہ کا حج یا عمرہ کرے تو اس پر کوئی گناہ نہیں کہ ان کے درمیان طواف کرے اور جو کوئی اپنی خوشی سے نیکی کرے تو بے شک اللہ قادر دان جاننے والا ہے
Jalandhry	بے شک (کوہ) صفا اور مروہ خدا کی نشانیوں میں سے ہیں۔ تو جو شخص غائبہ کعبہ کا حج یا عمرہ کرے اس پر کچھ گناہ نہیں کہ دونوں کا طواف کرے۔ (بلکہ طواف ایک قسم کا نیک کام ہے) اور جو کوئی نیک کام کرے تو خدا قدر شناس اور دانا ہے
YusufAli	Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the house in the season or at other times, should compass them round, it is no sin in them. And if anyone obeyeth his own impulse to Good—be sure that Allah is He Who recogniseth and knoweth.
M.Khan	Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.
Pickthal	Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.
Shakir	Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ  
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾

conceal	يَكْتُمُونَ	those who	الَّذِينَ	verily	إِنَّ
of	مِنْ	We have sent down	أَنزَلْنَا	what	مَا
after	مِنْ بَعْدِ	and the guidance	وَالْهُدَىٰ	the clear proofs	الْبَيِّنَاتِ
for the people	لِلنَّاسِ	We have made it clear	بَيَّنَّاهُ	that	مَا
such are those	أُولَٰئِكَ	the Book	الْكِتَابِ ۚ	in	فِي
and curse them	وَيَلْعَنُهُمُ	Allah	اللَّهُ	curses them	يَلْعَنُهُمُ
				the cursers	الَّاعِنُونَ

Translit	'Inna Al-Ladhīna Yaktumūna Mā 'Anzalnā Mina Al-Bayyināti Wa Al-Hudá Min Ba`di Mā Bayyannāhu Lilnnāsi Fī Al-Kitābi 'Ulā'ika Yal`anuhumu Allāhu Wa Yal`anuhumu Al-Lā'inūna
AhmedAli	بے شک جو لوگ ان کھلی کھلی باتوں اور ہدایت کو جسے ہم نے نازل کر دیا ہے اس کے بعد بھی چھپاتے ہیں کہ ہم نے ان کو لوگوں کے لیے کتاب میں بیان کر دیا یہی لوگ ہیں کہ ان پر اللہ لعنت کرتا ہے اور لعنت کرنے والے لعنت کرتے ہیں
Jalandhry	جو لوگ ہمارے حکموں اور ہدایتوں کو جو ہم نے نازل کیا میں (کسی غرض فاسد سے) چھپاتے ہیں باوجود یہ کہ ہم نے ان لوگوں کے (سمجھانے کے) لئے اپنی کتاب میں کھول کھول کر بیان کر دیا ہے۔ ایسوں پر خدا اور تمام لعنت کرنے والے لعنت کرتے ہیں
YusufAli	Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book—on them shall be Allah's curse and the curse— of those entitled to curse.

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

M.Khan	Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.
Pickthal	Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.
Shakir	Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

### إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

repent	تَابُوا	those who	الَّذِينَ	except	إِلَّا
those (are)	فَأُولَٰئِكَ	and declare (the truth)	وَيَبَيَّنُّوا	and mend (their ways)	وَأَصْلَحُوا
and I	وَأَنَا	for them	عَلَيْهِمْ ۖ	I will accept repentance	أَتُوبُ
		Most Merciful	الرَّحِيمُ	(am) Oft-Returning	التَّوَّابُ

Translit	'Illā Al-Ladhīna Tābū Wa 'Aṣlahū Wa Bayyanū Fa'ulā'ika 'Atūbu `Alayhim Wa 'Anā At-Tawwābu Ar-Rahīmu
AhmedAli	مگر وہ لوگ جنہوں نے توبہ کی اور اصلاح کر لی اور ظاہر کر دیا پس یہی لوگ ہیں کہ میں ان کی توبہ قبول کرتا ہوں اور میں بڑا توبہ قبول کرنے والا نہایت رحم والا ہوں
Jalandhry	ہاں جو توبہ کرتے ہیں اور اپنی حالت درست کر لیتے اور (احکام الہی کو) صاف صاف بیان کر دیتے ہیں تو میں ان کے قصور معاف کر دیتا ہوں اور میں بڑا معاف کرنے والا (اور) رحم والا ہوں
YusufAli	Except those who repent and make amends and openly declare (the truth) to them I turn; for I am Oft-Returning Most Merciful.
M.Khan	Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
Pickthal	Except such of them -as repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.
Shakir	Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

### إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

disbelieved	كَفَرُوا	those who	الَّذِينَ	verily	إِنَّ
(were) disbelievers	كُفَّارٌ	while they	وَهُمْ	and died	وَمَاتُوا
curse	لَعْنَةُ	on them (is)	عَلَيْهِمْ	it is they	أُولَٰئِكَ
and (of) mankind	وَالنَّاسِ	and (of) the angels	وَالْمَلَائِكَةِ	(of) Allah	اللَّهِ
				combined	أَجْمَعِينَ

Translit	'Inna Al-Ladhīna Kafarū Wa Mātū Wa Hum Kuḥfārūn 'Ulā'ika `Alayhim La`natu Allāhi Wa Al-Malā'ikati Wa An-Nāsi 'Ajma`īna
AhmedAli	بے شک جنہوں نے انکار کیا اور انکار ہی کی حالت میں مر بھی گئے تو ان پر اللہ کی لعنت ہے اور فرشتوں اور سب لوگوں کی بھی

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	جو لوگ کافر ہوئے اور کافر ہی مرے ایسوں پر خدا کی اور فرشتوں اور لوگوں کی سب کی لعنت
YusufAli	Those who reject faith, and die rejecting on them is Allah's curse, and the curse of angels, and of all mankind.
M.Khan	Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.
Pickthal	Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
Shakir	Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;

### خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿162﴾

neither	لَا	in it	فِيهَا ۖ	they shall abide	خَالِدِينَ
the punishment	الْعَذَابُ	from them	عَنْهُمْ	will be lightened	يُخَفَّفُ
will be reprieved	يُنْظَرُونَ	they	هُمْ	nor	وَلَا

Translit	<i>Khālīdīna Fīhā Lā Yukhaffafu `Anhumu Al-`Adhābu Wa Lā Hum Yunẓarūna</i>
AhmedAli	وہ ہمیشہ اسی میں رہیں گے ان سے عذاب ہلکا نہ کیا جائے گا اور نہ وہ مہلت دیئے جائیں گے
Jalandhry	وہ ہمیشہ اسی (لعنت) میں (گرفتار) رہیں گے۔ ان سے نہ تو عذاب ہی ہلکا کیا جائے گا اور نہ انہیں (کچھ) مہلت ملے گی
YusufAli	They will abide therein: their penalty will not be lightened, nor will respite be their (lot).
M.Khan	They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
Pickthal	They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
Shakir	Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

### وَالْهُكُمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿163﴾

One	وَاحِدٌ ۖ	(is) God	إِلَهُ	and your God	وَالْهُكُمُ
but	إِلَّا	god	إِلَهُ	(there is) no	لَا
the Most Merciful	الرَّحِيمُ	the Most Beneficent	الرَّحْمَنُ	He	هُوَ

Translit	<i>Wa 'Ilahukum 'Ilahun Wāḥidun Lā 'Ilāha 'Illā Huwa Ar-Raḥmānu Ar-Raḥīmu</i>
AhmedAli	اور تمہارا معبود ایک ہی معبود ہے جس کے سوا کوئی معبود نہیں بڑا مہربان نہایت رحم والا ہے
Jalandhry	اور (لوگو) تمہارا معبود خدائے واحد ہے اس بڑے مہربان (اور) رحم کرنے کے سوا کوئی عبادت کے لائق نہیں
YusufAli	And your God is one God; there is no god but He Most Gracious, Most Merciful.
M.Khan	And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.
Pickthal	Your God is One God; there is no God save Him, the Beneficent, the Merciful.
Shakir	And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.



إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿164﴾

the creation	خَلَقَ	in	فِي	verily	إِنَّ
and (in) the alternation	وَاخْتِلَافٍ	and the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
and (in) the ships	وَالْفُلْكِ	and the day	وَالنَّهَارِ	(of) the night	اللَّيْلِ
through	فِي	sail	تَجْرِي	which	الَّتِي
benefits	يَنْفَعُ	with that which	بِمَا	the sea	الْبَحْرِ
sent down	أَنْزَلَ	and what	وَمَا	the mankind	النَّاسِ
the sky (height)	السَّمَاءِ	from	مِنْ	Allah	اللَّهُ
(and) thus made alive	فَأَحْيَا	water (rain)	مَاءٍ	of	مِنْ
after	بَعْدَ	the earth	الْأَرْضِ	therewith	بِهِ
therein	فِيهَا	and scattered	وَبَثَّ	its death	مَوْتِهَا
(of) moving creatures	دَابَّةٍ	all (kinds)	كُلِّ	of	مِنْ
and the clouds	وَالسَّحَابِ	(of) the winds	الرِّيَّاحِ	and (in) veering	وَتَصْرِيفِ
the sky	السَّمَاءِ	between	بَيْنَ	which are controlled	الْمُسَخَّرِ
for people	لِقَوْمٍ	(are) indeed proofs (signs)	لَآيَاتٍ	and the earth	وَالْأَرْضِ
				who understand	يَعْقِلُونَ

Translit	'Inna Fī Khalqī As-Samāwāti Wa Al-'Arḍi Wa Akhtilāfī Al-Layli Wa An-Nahāri Wa Al-FulkiAllatī Tajrī Fī Al-Baḥri Bimā Yanfa`u An-Nāsa Wa Mā 'Anzala Allāhu Mina As-Samā'i MinMā'in Fa'aḥyā Bihi Al-'Arḍa Ba`da Mawtiḥā Wa Baththa Fīhā Min Kullī Dābbatin Wa TaṣrīfiAr-Riyāḥi Wa As-Saḥābi Al-Musakḥkhari Bayna As-Samā'i Wa Al-'Arḍi La'āyātin LiqawminYa`qilūna
AhmedAli	بے شک آسمانوں اور زمین کے پیدا کرنے میں اور رات اور دن کے بدلنے میں اور جہازوں میں جو دریا میں لوگوں کی نفع دینے والی چیزیں لے کر چلتے ہیں اور اس پانی میں جسے اللہ نے آسمان سے نازل کیا ہے پھر اس سے مردہ زمین کو زندہ کرتا ہے اور اس میں ہر قسم کے چلنے والے جانور پھیلاتا ہے اور ہواؤں کے بدلنے میں اور بادل میں جو آسمان اور زمین کے درمیان کلم کا تابع ہے البتہ عقلمندوں کے لیے نشانیاں ہیں
Jalandhry	بے شک آسمانوں اور زمین کے پیدا کرنے میں اور رات اور دن کے ایک دوسرے کے پیچھے آنے جانے میں اور کشتیوں اور جہازوں میں جو دریا میں لوگوں کے فائدے کی چیزیں لے کر رواں ہیں اور مینہ میں جس کو خدا آسمان سے برساتا اور اس سے زمین کو مرنے کے بعد زندہ (یعنی خشک ہوئے پیچھے سرسبز) کر دیتا ہے اور زمین پر ہر قسم کے جانور پھیلائے ہیں اور ہواؤں کے چلانے میں اور بادلوں میں جو آسمان اور زمین کے درمیان گھرے رہتے ہیں۔ عقلمندوں کے لئے (خدا کی قدرت کی) نشانیاں ہیں

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;— (here) indeed are signs for a people that are wise.
M.Khan	Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.
Pickthal	Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.
Shakir	Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

﴿165﴾

وَمِنَ	yet of	النَّاسِ	People	مَنْ	(are) (some) who
يَتَّخِذُ	take (other)	مِنْ دُونِ	Besides	اللَّهُ	Allah
أَنْدَادًا	(as) rivals (with Allah)	يُحِبُّونَهُمْ	they love them	كَحُبِّ	like the love
اللَّهُ ۖ	(of) Allah	وَالَّذِينَ	but those who	آمَنُوا	Believes
أَشَدُّ	(are) stauncher	حُبًّا	(in their) love	لِلَّهِ ۚ	for Allah
وَلَوْ	and if only (would that)	يَرَى	(could) see	الَّذِينَ	those who
ظَلَمُوا	did wrong	إِذْ	When	يَرَوْنَ	they will see
الْعَذَابِ	the torment	أَنَّ	That	الْقُوَّةَ	all power
لِلَّهِ	belongs to Allah	جَمِيعًا	Wholly	وَأَنَّ	and that
اللَّهُ	Allah	شَدِيدُ	(is) Severe	الْعَذَابِ	(in) punishment

Translit	Wa Mina An-Nāsi Man Yattakhidhu Min Dūni Allāhi 'Andādān Yuhibbūnahum Kaḥubbi Allāhi Wa Al-Ladhīna 'Āmanū 'Ashaddu Ḥubbāan Lillāhi Wa Law Yarā Al-Ladhīna Ḥalamū 'Idh Yarawna Al-'Adhāba 'Anna Al-Qūwata Lillāhi Jamī'ān Wa 'Anna Allāha Shadīdu Al-'Adhābi
AhmedAli	اور ایسے لوگ بھی ہیں جنہوں نے اللہ کے سوا اور شریک بنا رکھے ہیں جن سے ایسی محبت رکھتے ہیں جیسی کہ اللہ سے رکھنی چاہیئے اور ایمان والوں کو تو اللہ ہی سے زیادہ محبت ہوتی ہے اور کاش دیکھتے وہ لوگ جو

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	ظالم ہیں جب عذاب دیکھیں گے کہ سب قوت اللہ ہی کے لیے ہے اور اللہ سخت عذاب دینے والا ہے
Jalandhry	اور بعض لوگ ایسے ہیں جو غیر خدا کو شریک (خدا) بناتے اور ان سے خدا کی سی محبت کرتے ہیں۔ لیکن جو ایمان والے ہیں وہ تو خدا ہی کے سب سے زیادہ دوستدار ہیں۔ اور اے کاش ظالم لوگ جو بات عذاب کے وقت دیکھیں گے اب دیکھ لیتے کہ سب طرح کی طاقت خدا ہی کو ہے۔ اور یہ کہ خدا سخت عذاب کرنے والا ہے
YusufAli	Yet there are men who take (for worship) others besides Allah, as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment.
M.Khan	And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.
Pickthal	Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - Those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!
Shakir	And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

## إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿166﴾

those who	الَّذِينَ	will disown	تَبَرَّأَ	when	إِذْ
followed (them)	اتَّبَعُوا	those who	مِنَ الَّذِينَ	were followed	اتَّبَعُوا
and would be cut off	وَتَقَطَّعَتْ	the torment	الْعَذَابَ	and they would see	وَرَأَوْا
		all relations	الْأَسْبَابُ	from them (between them)	بِهِمُ

Translit	'Idh Tabarra'a Al-Ladhīna Attubi`ū Mina Al-Ladhīna Attaba`ū Wa Ra'aw Al-'Adhāba Wa Taqaṭṭa`at Bihimu Al-'Asbābu
AhmedAli	جب وہ لوگ بیزار ہو جائیں گے جن کی پیروی کی گئی تھی ان لوگوں سے جنہوں نے پیروی کی تھی اور وہ عذاب دیکھ لیں گے اور ان کے تعلقات ٹوٹ جائیں گے
Jalandhry	اس دن (کفر کے) پیشوا اپنے پیروؤں سے بیزاری ظاہر کریں گے اور (دونوں) عذاب (الہی) دیکھ لیں گے اور ان کے آپس کے تعلقات منقطع ہو جائیں گے
YusufAli	Then would those who are followed clear themselves of those who follow (them); they would see the Chastisement and all relations between them would be cut off.
M.Khan	When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
Pickthal	(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.
Shakir	When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۖ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
حَسْرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿167﴾

وَقَالَ	and will say	الَّذِينَ	those who	اتَّبَعُوا	had followed
لَوْ أَنَّ	could that	لَنَا	for us	كَرَّةً	(were) a return
فَنَتَبَرَّأَ	then we would disown	مِنْهُمْ	them	كَمَا	as
تَبَرَّءُوا	they have disowned	مِنَّا ۖ	us	كَذَلِكَ	thus
يُرِيهِمُ	will show them	اللَّهُ	Allah	أَعْمَالَهُمْ	their deeds
حَسْرَاتٍ	(as) regrets	عَلَيْهِمْ ۖ	for them	وَمَا	and never
هُمْ	they	بِخَارِجِينَ	will get out	مِنَ	of
النَّارِ	the Fire				

Translit	<i>Wa Qāla Al-Ladhīna Attaba`ū Law 'Anna Lanā Karratan Fanatabarra'a Minhum Kamā Tabarra'ū Minnā Kadhālika Yurīhimu Allāhu 'A`mālahum Ḥasarātin `Alayhim Wa Mā HumBikhārijīna Mina An-Nāri</i>
AhmedAli	اور کہیں گے وہ لوگ جنہوں نے پیروی کی تھی کاش ہمیں دوبارہ جانا ہوتا تو ہم بھی ان سے بیزار ہو جاتے جیسے یہ ہم سے بیزار ہو جاتے جیسے یہ ہم سے بیزار ہوئے میں اسی طرح اللہ انہیں ان کے اعمال حسرت دلانے کے لیے دکھائے گا اور وہ دوزخ سے نکلنے والے نہیں
Jalandhry	(یہ حال دیکھ کر) پیروی کرنے والے (حسرت سے) کہیں گے کہ اے کاش ہمیں پھر دنیا میں جانا نصیب ہوتا کہ جس طرح یہ ہم سے بیزار ہو رہے ہیں اسی طرح ہم بھی ان سے بیزار ہوں۔ اسی طرح خدا ان کے اعمال انہیں حسرت بنا کر دکھائے گا اور وہ دوزخ سے نکل نہیں سکیں گے
YusufAli	And those who followed would say: "If only we had one more chance, we would clear ourselves of them as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets nor will there be a way for them out of the fire.
M.Khan	And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.
Pickthal	And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
Shakir	And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ  
مُبِينٌ ﴿168﴾

يَا أَيُّهَا	O you!	النَّاسُ	people	كُلُوا	eat
مِمَّا	of that which (is)	فِي	in	الْأَرْضِ	the earth

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

and (do) not	وَلَا	good	طَيِّبًا	lawful	حَلَالًا
(of) Satan	الشَّيْطَانِ ۚ	the footsteps	خُطُوَاتِ	follow	تَتَّبِعُوا
an enemy	عَدُوٌّ	for you	لَكُمْ	verily he (is)	إِنَّهُ
				open	مُبِينٌ

Translit	Yā 'Ayyuhā An-Nāsu Kulū Mimmā Fī Al-'Arḍi Ḥalālāan Ṭayyibāan Wa Lā Tattabi'ū <u>Khuḥuwāti</u> Ash-Shayṭāni 'Innahu Lakum 'Adūwun Mubīn				
AhmedAli	اے لوگو! ان چیزوں میں سے کھاؤ جو زمین میں حلال پاکیزہ میں اور شیطان کے قدموں کی پیروی نہ کرو بے شک وہ تمہارا صریح دشمن ہے				
Jalandhry	لوگو جو چیزیں زمین میں حلال طیب میں وہ کھاؤ۔ اور شیطان کے قدموں پر نہ چلو۔ وہ تمہارا کھلا دشمن ہے				
YusufAli	O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy.				
M.Khan	O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitān (Satan). Verily, he is to you an open enemy:				
Pickthal	O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.				
Shakir	O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.				

## إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿169﴾

of the evil	بِالسُّوءِ	He commands you	يَأْمُرُكُم	only	إِنَّمَا
you say	تَقُولُوا	and that	وَأَنْ	and the obscenity	وَالْفَحْشَاءِ
What	مَا	Allah	اللَّهِ	About	عَلَى
		you know	تَعْلَمُونَ	(do) not	لَا

Translit	'Innamā Ya'murukum Bis-Sū'i Wa Al-Fahshā'i Wa 'An Taqūlū `Alā Allāhi Mā Lā Ta'lamūna				
AhmedAli	وہ تو تمہیں برائی اور بے حیائی ہی کا حکم دے گا اور یہ کہ اللہ کے ذمے تم وہ باتیں لگاؤ جنہیں تم نہیں جانتے				
Jalandhry	وہ تو تم کو برائی اور بے حیائی ہی کے کام کرنے کو کہتا ہے اور یہ بھی کہ خدا کی نسبت ایسی باتیں کہو جن کا تمہیں (کچھ بھی) علم نہیں				
YusufAli	For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.				
M.Khan	He [Shaitān (Satan)] commands you only what is evil and Fahshā (sinful), and that you should say against Allāh what you know not.				
Pickthal	He enjoineeth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.				
Shakir	He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.				

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿170﴾

وَإِذَا	and when	قِيلَ	it is said	لَهُمْ	to them
اتَّبِعُوا	follow	مَا	what	أَنْزَلَ	has sent down
اللَّهُ	Allah	قَالُوا	they say	بَلْ	nay
نَتَّبِعُ	we shall follow	مَا	what	أَلْفَيْنَا	we found
عَلَيْهِ	upon it	آبَاءَنَا ۖ	our fathers	أَوَلَوْ	even if
كَانَ	did	آبَاؤُهُمْ	their fathers	لَا	not
يَعْقِلُونَ	understand	شَيْئًا	anything	وَلَا	nor
يَهْتَدُونَ	(did) they find Right guidance				

Translit	Wa 'Idhā Qīla Lahum Attabi'ū Mā 'Anzala Allāhu Qālū Bal Nattabi'ū Mā 'Alfaynā `Alayhi `Ābā'anā 'Awalaw Kāna `Ābā'uuhum Lā Ya `qilūna Shay'āan Wa Lā Yahtadūna
AhmedAli	اور جب انہیں کہا جاتا ہے کہ اس کی پیروی کرو جو اللہ نے نازل کیا ہے تو کہتے ہیں بلکہ ہم تو اس کی پیروی کریں گے جس پر ہم نے اپنے باپ دادا کو پایا کیا اگرچہ ان کے باپ دادا کچھ بھی نہ سمجھتے ہوں اور نہ سیدھی راہ پائی ہو
Jalandhry	اور جب ان لوگوں سے کہا جاتا ہے کہ جو (کتاب) خدا نے نازل فرمائی ہے اس کی پیروی کرو تو کہتے ہیں (نہیں) بلکہ ہم تو اسی چیز کی پیروی کریں گے جس پر ہم نے اپنے باپ دادا کو پایا۔ بھلا اگرچہ ان کے باپ دادا نہ کچھ سمجھتے ہوں اور نہ سیدھے رستے پر ہوں (تب بھی وہ انہیں کی تقلید کئے جائیں گے)
YusufAli	When it is said to them: "Follow what Allah hath revealed" they say: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance?
M.Khan	When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?
Pickthal	And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?
Shakir	And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمُّ بَكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ ﴿171﴾

وَمَثَلُ	and the example	الَّذِينَ	(of) those who	كَفَرُوا	disbelieved
كَمَثَلِ	(is) as like	الَّذِي	(of) he who	يَنْعِقُ	shouts
بِمَا	to that	لَا	does not	يَسْمَعُ	hear
إِلَّا	except	دُعَاءً	shouts	وَنِدَاءً ۚ	and cries

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

blind	عُمِّي	dumb	بُكْمٌ	(they are) deaf	صُمٌّ
understand	يَعْقِلُونَ	(do) not	لَا	so they	فَهُمْ

Translit	<i>Wa Mathalu Al-Ladhīna Kafarū Kamathali Al-Ladhī Yan`iqu Bimā Lā Yasma`u 'Illā Du`ā'an Wa Nidā'an Ṣummun Bukmun `Umyun Fahum Lā Ya`qilūna</i>				
AhmedAli	اور ان کی مثال جو کافر ہیں اس شخص کی سی ہے جو اس چیز کو پکارتا ہے جو سوائے پکار اور آواز کے نہیں سنتی وہ بہرے میں گونگے ہیں اندھے ہیں پس وہ نہیں سمجھتے				
Jalandhry	جو لوگ کافر ہیں ان کی مثال اس شخص کی سی ہے جو کسی ایسی چیز کو آواز دے جو پکار اور آواز کے سوا کچھ نہ سکے۔ (یہ) بہرے میں گونگے ہیں اندھے ہیں کہ (کچھ) سمجھ ہی نہیں سکتے				
YusufAli	The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries; deaf, dumb, and blind. They are void of wisdom.				
M.Khan	And the example of those who disbelieve, is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafseer Al Qurtubi).				
Pickthal	The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.				
Shakir	And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.				

## يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

believe	آمَنُوا	who	الَّذِينَ	O you!	يَا أَيُّهَا
(lawful) things	طَيِّبَاتٍ	of	مِنَ	eat	كُلُوا
and be grateful	وَاشْكُرُوا	We have provided you (with)	رَزَقْنَاكُمْ	that	مَا
you	كُنتُمْ	if	إِنْ	to Allah	لِلَّهِ
		[you] worship	تَعْبُدُونَ	Him (alone)	إِيَّاهُ

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kulū Min Ṭayyibāti Mā Razaqnākum Wa Ashkurū Lillāhi 'InKuntum 'Īyāhu Ta`budūna</i>				
AhmedAli	اے ایمان والو پاکیزہ چیزوں میں سے کھاؤ جو ہم نے تمہیں عطا کی اور اللہ کا شکر کرو اگر تم اس کی عبادت کرتے ہو				
Jalandhry	اے اہل ایمان جو پاکیزہ چیزیں ہم نے تم کو عطا فرمائیں میں ان کو کھاؤ اور اگر خدا ہی کے بندے ہو تو اس (کی نعمتوں) کا شکر بھی ادا کرو				
YusufAli	O ye who believe! Eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship.				
M.Khan	O you who believe (in the Oneness of Allāh - Islāmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.				
Pickthal	O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.				
Shakir	O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.				



إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿173﴾

on you	عَلَيْكُمْ	He has forbidden	حَرَّمَ	verily	إِنَّمَا
and flesh	وَلَحْمَ	and blood	وَالْدَّمَ	the dead (flesh)	الْمَيْتَةَ
consecrated	أُهْلَ	and that	وَمَا	(of) swine	الْخِنْزِيرِ
Allah	اللَّهُ ۖ	any other than	لِغَيْرِ	to	بِهِ
without willful disobedience	غَيْرَ بَاغٍ	(is) forced by necessity	اضْطُرَّ	but whoso	فَمَنِ
then (there is) no	فَلَا	transgressing (due limits)	عَادٍ	nor	وَلَا
indeed	إِنَّ	on him	عَلَيْهِ ۚ	sin	إِثْمَ
Most-Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ

Translit	'Innamā Ḥarrama `Alaykumu Al-Maytata Wa Ad-Dama Wa Lahma Al-Khinzīri Wa Mā 'Uhilla Bihi Lighayri Allāhi Famani Aḍturra Ghayra Bāghin Wa Lā `Ādin Falā 'Ithma `Alayhi InnaAllāha Ghafūrun Rahīmūn
AhmedAli	سوائے اس کے نہیں کہ تم پر مردار اور خون اور سور کا گوشت اور اس چیز کو کہ اللہ کے سوا اور کے نام سے پکاری گئی ہو حرام کیا ہے پس بولا چار ہو جائے نہ سرکشی کرنے والا ہو اور نہ حد سے بڑھنے والا تو اس پر کوئی گناہ نہیں بے شک اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	اس نے تم پر مرا ہوا جانور اور لہو اور سور کا گوشت اور جس چیز پر خدا کے سوا کسی اور کا نام پکارا جائے حرام کر دیا ہے ہاں جو ناپار ہو جائے (بشرطیکہ) خدا کی نافرمانی نہ کرے اور حد (ضرورت) سے باہر نہ نکل جائے اس پر کچھ گناہ نہیں۔ بے شک خدا بخشنے والا (اور) رحم کرنے والا ہے
YusufAli	He hath only forbidden you dead meat, and blood and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. but if one is forced by necessity without wilful disobedience, nor transgressing due limits—then is he guiltless. For Allah is Oft-Forgiving Most Merciful.
M.Khan	He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.
Shakir	He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿174﴾

conceal	يَكْتُمُونَ	those who	الَّذِينَ	verily	إِنَّ
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Allah	اللَّهُ	has sent down	أَنْزَلَ	what	مَا
and purchase	وَيَشْتَرُونَ	the Book	الْكِتَابِ	of	مِنْ
small	قَلِيلًا	a gain	ثَمَنًا	there with	بِهِ
eat	يَأْكُلُونَ	do not	مَا	they	أُولَئِكَ
but	إِلَّا	their bellies	بُطُونِهِمْ	into	فِي
will speak to them	يُكَلِّمُهُمْ	and not	وَلَا	fire	النَّارَ
(of) Resurrection	الْقِيَامَةِ	(on) Day	يَوْمَ	Allah	اللَّهُ
and for them (will be)	وَلَهُمْ	will purify them	يُزَكِّيهِمْ	nor	وَلَا
		painful	أَلِيمٌ	torment	عَذَابٌ

Translit	'Inna Al-Ladhīna Yaktumūna Mā 'Anzala Allāhu Mina Al-Kitābi Wa Yashtarūna BihiThamanāan Qalīlāan 'Ulā'ika Mā Ya'kulūna Fī Buṭūnihim 'Illā An-Nāra Wa Lā YukallimuhumuAllāhu Yawma Al-Qiyāmati Wa Lā Yuzakkīhim Wa Lahum 'Adhābun 'Alīmun
AhmedAli	بے شک جو لوگ اللہ کی نازل کی ہوئی کتاب کو چھپاتے اور اس کے بدلے میں تھوڑا سا مول لیتے ہیں یہ لوگ اپنے پیٹوں میں نہیں کھاتے مگر آگ اور اللہ ان سے قیامت کے دن کلام نہیں کرے گا اور نہ انہیں پاک کرے گا اور ان کے لیے دردناک عذاب ہے
Jalandhry	جو لوگ (نہ) کی کتاب سے ان (کتبوں اور ہدایتوں) کو جو اس نے نازل فرمائی ہیں چھپاتے اور ان کے بدلے تھوڑی سی قیمت (یعنی دنیاوی منفعت) حاصل کرتے ہیں وہ اپنے پیٹوں میں محض آگ بھرتے ہیں۔ ایسے لوگوں سے خدا قیامت کے دن نہ کلام کرے گا اور نہ ان کو (گناہوں سے) پاک کرے گا۔ اور ان کے لئے دکھ دینے والا عذاب ہے
YusufAli	Those who conceal Allah's revelations in the Book and purchase for them a miserable profit They swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty .
M.Khan	Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.
Pickthal	Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
Shakir	Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

purchased	اشْتَرَوْا	they who	الَّذِينَ	those (are)	أُولَئِكَ
and torment	وَالْعَذَابَ	at the price of guidance	بِالْهُدَىٰ	error	الضَّلَالََةَ
audacious they are	أَصْبَرَهُمْ	so how	فَمَا	at the price of forgiveness	بِالْمَغْفِرَةِ ۚ
		the Fire	النَّارِ	to	عَلَى

Translit	'Ūlā'ika Al-Ladhīna <u>Ash</u> taraw Aḍ-Ḍalālata Bil-Hudá Wa Al-' <u>Adhā</u> ba Bil-Maghfirati Famā'Aṣbarahum `Alá An-Nāri
AhmedAli	یہی وہ لوگ ہیں جنہوں نے گمراہی کو بدلے ہدایت کے خریدا اور عذاب کو بدلے بخشش کے پس دوزخ کی آگ پر ان کا کتنا بڑا صبر ہے
Jalandhry	یہ وہ لوگ ہیں جنہوں نے ہدایت چھوڑ کر گمراہی اور بخشش چھوڑ کر عذاب خریدا۔ یہ (آتش) جہنم کی کیسی برداشت کرنے والے ہیں!
YusufAli	They are the ones who buy Error in place of Guidance and Torment in place of forgiveness. Ah! what boldness (they show) for the Fire!
M.Khan	Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.
Pickthal	Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
Shakir	These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَلَ الْكِتَابَ بِالْحَقِّ ۖ وَاِنَّ الَّذِيْنَ اَخْتَلَفُوْا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيْدٍ

﴿176﴾

Allah	اللّٰهَ	because	بِاَنَّ	That (is)	ذٰلِكَ
with the truth	بِالْحَقِّ ۖ	the Book	الْكِتَابَ	has sent down	نَزَلَ
differed	اَخْتَلَفُوْا	those who	الَّذِيْنَ	and verily	وَاِنَّ
(are) in	لَفِي	the Book	الْكِتَابِ	concerning	فِي
		far	بَعِيْدٍ	a schism	شِقَاقٍ

Translit	<u>Dh</u> ālika Bi'anna Allāha Nazzala Al-Kitāba Bil-Ḥaqqi Wa 'Inna Al-Ladhīna <u>Akht</u> alafū Fī Al-Kitābi Lafī <u>Shi</u> qāqin Ba`īdin
AhmedAli	یہ اس لیے کہ اللہ نے کتاب سچائی کے ساتھ اتاری اور بے شک جنہوں نے کتاب میں اختلاف کیا البتہ ضد میں بہت دور با پڑے
Jalandhry	یہ اس لئے کہ خدا نے کتاب سچائی کے ساتھ نازل فرمائی۔ اور جن لوگوں نے اس کتاب میں اختلاف کیا وہ ضد میں (اگر نیکی سے) دور (ہو گئے) ہیں
YusufAli	(Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).
M.Khan	That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.
Pickthal	That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.
Shakir	This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

﴿٥٠﴾ لَيْسَ الْبِرُّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ

وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
 ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَئِكَ هُمُ  
 الْمُتَّقُونَ ﴿177﴾

that	أَنَّ	righteousness	الْبِرِّ	(it is) not	لَيْسَ
towards	قِيلَ	your faces	وُجُوهَكُمْ	you turn	تَوَلَّوْا
but	وَلَكِنَّ	and (or) the west	وَالْمَغْرِبِ	the east	الْمَشْرِقِ
believes	آمَنَ	he who	مَنْ	righteous (is)	الْبِرِّ
and the angels	وَالْمَلَائِكَةِ	and the Last Day	وَالْيَوْمِ الْآخِرِ	in Allah	بِاللَّهِ
and gives	وَأَتَى	and the Prophets	وَالنَّبِيِّينَ	and the Book	وَالْكِتَابِ
his love for it	حُبِّهِ	in spite of	عَلَى	wealth	الْمَالِ
and the needy	وَالْمَسَاكِينَ	and the orphans	وَالْيَتَامَى	to the kinsfolk	ذَوِي الْقُرْبَى
and in (for)	وَفِي	and (to those) who ask (for help)	وَالسَّائِلِينَ	and the wayfarer	وَابْنَ السَّبِيلِ
the prayer	الصَّلَاةَ	and offers	وَأَقَامَ	the ransom of slaves;	الرِّقَابِ
and who fulfil	وَالْمُوفُونَ	Zakat	الزَّكَاةَ	and pays	وَأَتَى
they promise	عَاهَدُوا ۖ	when	إِذَا	their promise	بِعَهْدِهِمْ
adversity	الْبَأْسَاءِ	in	فِي	and who remain patient	وَالصَّابِرِينَ
peril	الْبَأْسِ ۖ	and at the time of	وَحِينَ	and affliction	وَالضَّرَّاءِ
have proved true	صَدَقُوا ۖ	who	الَّذِينَ	such are they	أُولَئِكَ
pious	الْمُتَّقُونَ	they (who are)	هُمْ	and those (are)	وَأُولَئِكَ

Translit	Laysa Al-Birra 'An Tuwallū Wujūhakum Qibala Al-Mashriqi Wa Al-Maghribi Wa Lakinna Al-Birra Man 'Āmana Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Al-Malā'ikati Wa Al-Kitābi Wa An-Nabīyīna Wa 'Ātā Al-Māla `Alā Hubbihī Dhawī Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīna Wa Abna As-Sabīli Wa As-Sā'ilīna Wa Fī Ar-Riqābi Wa 'Aqāma Aṣ-Ṣalāata Wa 'Ātā Az-Zakāata Wa Al-Mūfīna Bi`ahdihim 'Idhā `Āhadū Wa Aṣ-Ṣābirīna Fī Al-Ba'sā'i Wa Ad-Ḍarrā'i Wa Hīna Al-Ba'si 'Ulā'ika Al-Ladhīna Ṣadaqū Wa 'Ulā'ika Humu Al-Muttaqūna
AhmedAli	یہی نیکی نہیں کہ تم اپنے منہ مشرق اور مغرب کی طرف پھیرو بلکہ نیکی تو یہ ہے جو اللہ اور قیامت کے دن پر ایمان لائے اور فرشتوں اور کتابوں اور نبیوں پر اور اسکی محبت میں رشتہ داروں اور یتیموں اور مسکینوں اور مسافروں اور سوال کرنے والوں کو اور گردنوں کے پھرانے میں مال دے اور نماز پڑھے اور زکوٰۃ دے اور جو اپنے عہدوں کو پورا کرنے والے ہیں جب وہ عہد کر لیں اور تنگدستی میں اور بیماری میں اور لڑائی کے وقت صبر کرنے والے ہیں یہی سچے لوگ ہیں اور یہی پرہیزگار ہیں
Jalandhry	نیکی یہی نہیں کہ تم مشرق یا مغرب کو (قبلہ سمجھ کر ان) کی طرف منہ کر لو بلکہ نیکی یہ ہے کہ لوگ خدا پر اور روز آخرت پر اور فرشتوں پر اور (خدا کی) کتاب پر اور

	<p>پہنمبروں پر ایمان لائیں۔ اور مال باوجود عزیز رکھنے کے رشتہ داروں اور یتیموں اور محتاجوں اور مسافروں اور مانگنے والوں کو دیں اور گردنوں (کے پھڑانے) میں (خرچ کریں) اور نماز پڑھیں اور زکوٰۃ دیں۔ اور جب عہد کر لیں تو اس کو پورا کریں۔ اور سختی اور تکلیف میں اور (معرکہ) کا رزار کے وقت ثابت قدم رہیں۔ یہی لوگ ہیں جو (ایمان میں) سچے ہیں اور یہی ہیں جو (خدا سے) ڈرنے والے ہیں</p>
Yusuf Ali	<p>It is not righteousness that ye turn your faces towards East or West; but it is righteousness—to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans for the needy, for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practise regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing.</p>
M.Khan	<p>It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious - see V.2:2)</p>
Pickthal	<p>It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.</p>
Shakir	<p>It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).</p>

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ  
بِالْأُنثَىٰ ۚ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۚ ذَلِكَ تَخْفِيفٌ  
مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿178﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
retribution	الْقِصَاصُ	for you	عَلَيْكُمْ	(is) prescribed	كُتِبَ
the free	الْحُرُّ	murder	الْقَتْلَى ۖ	in (cases of)	فِي
for the slave	بِالْعَبْدِ	and the slave	وَالْعَبْدُ	for the free	بِالْحُرِّ
but whoso	فَمَنْ	for the female	بِالْأُنثَىٰ ۚ	and the female	وَالْأُنثَىٰ
by	مِنْ	for him (is)	لَهُ	is forgiven	عَفِيَ
then adhering to it	فَاتَّبَاعْ	something (of blood money)	شَيْءٌ	his brother	أَخِيهِ
to him	إِلَيْهِ	and payment be made	وَأَدَاءٌ	according to usage (with fairness)	بِالْمَعْرُوفِ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

an alleviation	تَخْفِيفٌ	that (is)	ذَلِكَ	in a goodly manner	بِإِحْسَانٍ
and a Mercy	وَرَحْمَةً	your Lord	رَبِّكُمْ	from	مِنْ
after	بَعْدَ	transgresses	اعْتَدَى	and whoever	فَمَنْ
a torment	عَذَابٌ	for him (is)	فَلَهُ	this	ذَلِكَ
				painful	أَلِيمٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba 'Alaykumu Al-Qiṣāsu Fī Al-Qatla Al-Ĥurru Bil-Ĥurri Wa Al-'Abdu Bil-'Abdi Wa Al-'Unthā Bil-'Unthā Faman 'Ufiya Lahu Min 'Akhīhi Shay'un FaAttibā'un Bil-Ma'rūfi Wa 'Adā'un 'Ilayhi Bi'ihṣānin Dhālika Takhlīfun Min Rabbikum Wa Raḥmatun Famani A'tadā Ba'da Dhālika Falahu 'Adhābun 'Alīmun
AhmedAli	اے ایمان والو مقتولوں میں برابری کرنا تم پر فرض کیا گیا ہے آزاد بدلے آزاد کے اور غلام بدلے غلام کے اور عورت بدلے عورت کے پس جسے اس کے بھائی کی طرف سے کچھ بھی معاف کیا جائے تو دستور کے موافق مطالبہ کرنا چاہیے اور اسے نیکی کے ساتھ ادا کرنا چاہیے یہ تمہارے رب کی طرف سے آسانی اور مہربانی ہے پس جو اس کے بعد زیادتی کرے تو اس کے لیے دردناک عذاب ہے
Jalandhry	مومنو! تم کو مقتولوں کے بارے میں قصاص (یعنی خون کے بدلے خون) کا حکم دیا جاتا ہے (اس طرح پر کہ) آزاد کے بدلے آزاد (مارا جائے) اور غلام کے بدلے غلام اور عورت کے بدلے عورت اور قاتل کو اس کے (مقتول) بھائی (کے قصاص میں) سے کچھ معاف کر دیا جائے تو (وارث مقتول) کو پرنسیدہ طریق سے (قرار داد کی) پیروی (یعنی مطالبہ خون بہا) کرنا اور (قاتل کو) خوش خوئی کے ساتھ ادا کرنا چاہیے یہ پروردگار کی طرف سے تمہارے لئے آسانی اور مہربانی ہے جو اس کے بعد زیادتی کرے اس کے لئے دکھ کا عذاب ہے
YusufAli	O ye who believe! The law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand, and compensate him with handsome gratitude, This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.
M.Khan	O you who believe! Al-Qisās (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.
Pickthal	O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.
Shakir	O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

## وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿179﴾

Retribution	الْقِصَاصِ	In	فِي	and for you	وَلَكُمْ
that you may	لَعَلَّكُمْ	O men of understanding!	يَا أُولِي	(is) life	حَيَاةٌ



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

			الْأَبَابِ		
				become pious	تَتَّقُونَ

Translit	Wa Lakum Fī Al-Qiṣāṣi Ḥayāatun Yā 'Ūlī Al-'Albābi La'allakum Tattaqūna
AhmedAli	اور اے عقلمندو تمہارے لیے قصاص میں زندگی ہے تاکہ تم (خوہزی سے) بچو
Jalandhry	اور اے اہل عقل (علم) قصاص میں (تمہاری) زندگانی ہے کہ تم (قتل و خوہزی سے) بچو
YusufAli	In the law of Equality there is (saving of) life to you O ye men of understanding! that ye may restrain yourselves.
M.Khan	And there is (a saving of) life for you in Al-Qiṣās (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqūn (the pious - see V.2:2).
Pickthal	And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
Shakir	And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
 ۞ حَقًّا عَلَى الْمُتَّقِينَ ﴿180﴾

when	إِذَا	for you	عَلَيْكُمْ	(it is) prescribed	كُتِبَ
death	الْمَوْتُ	any of you	أَحَدَكُمْ	approaches	حَضَرَ
wealth	خَيْرًا	he leaves	تَرَكَ	if	إِنْ
and next of kin	وَالْأَقْرَبِينَ	(is) for parents	لِلْوَالِدَيْنِ	the making of bequest	الْوَصِيَّةُ
on	عَلَى	(it is) an obligation	حَقًّا	according to reasonable	بِالْمَعْرُوفِ ۞
				the God-fearing	الْمُتَّقِينَ

Translit	Kutiba `Alaykum 'Idhā Ḥaḍara 'Aḥadakumu Al-Mawtu 'In Taraka Ḥayrāan Al-Waṣīyatu Lilwālidayni Wa Al-'Aqrabīna Bil-Ma'rūfī Ḥaqqān `Alā Al-Muttaqīna
AhmedAli	تم پر فرض کیا گیا ہے کہ جب تم میں سے کسی کو موت آئے تو اگر وہ مال چھوڑے تو ماں باپ اور رشتہ داروں کے لیے مناسب طور پر وصیت کرے یہ پڑھیں گاروں پر حق ہے
Jalandhry	تم پر فرض کیا جاتا ہے کہ جب تم میں سے کسی کو موت کا وقت آجائے تو اگر وہ کچھ مال چھوڑ جائے والا ہو تو ماں باپ اور رشتہ داروں کے لئے دستور کے مطابق وصیت کر جائے (خدا سے) ڈرنے والوں پر یہ ایک حق ہے
YusufAli	It is prescribed when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin According to reasonable usage; this is due from the God-fearing.
M.Khan	It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqūn (the pious - see V.2:2).
Pickthal	It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).



Shakir	Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).
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## فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿181﴾

after that	بَعْدَمَا	changes it (the will)	بَدَّلَهُ	then whoever	فَمَنْ
its sin	إِثْمُهُ	then only	فَإِنَّمَا	he had heard it	سَمِعَهُ
change it	يُبَدِّلُونَهُ ۚ	those who	الَّذِينَ	(will be) upon	عَلَى
(is) All-Hearer	سَمِيعٌ	Allah	اللَّهُ	verily	إِنَّ
				All-Knower	عَلِيمٌ

Translit	<i>Faman Baddalahu Ba`damā Sami`ahu Fa`innamā 'Ithmuhu `Alā Al-Ladhīna Yubaddilūnahu'Inna Allāha Sami`un `Alīmun</i>
AhmedAli	پس جو اس کے سننے کے بعد بدل دے اس کا گناہ ان ہی پر ہے جو اسے بدلتے ہیں بے شک اللہ سننے والا جاننے والا ہے
Jalandhry	جو شخص وصیت کو سننے کے بعد بدل ڈالے تو اس (کے بدلنے) کا گناہ انہیں لوگوں پر ہے جو اس کو بدلیں۔ اور بے شک خدا سنتا جانتا ہے
YusufAli	If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things).
M.Khan	Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.
Pickthal	And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
Shakir	Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

## فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿182﴾

## ﴿182﴾

from	مِنْ	fears	خَافَ	then whoso	فَمَنْ
or	أَوْ	partisly (some unjust act)	جَنَفًا	a testator	مَوْصٍ
between them (the parties)	بَيْنَهُمْ	and makes peace	فَأَصْلَحَ	wrong-doing	إِثْمًا
on him	عَلَيْهِ ۚ	sin	إِثْمَ	(there is) no	فَلَا
(is) Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ	verily	إِنَّ
				Most Merciful	رَحِيمٌ

Translit	<i>Faman Khāfa Min Mūshin Janafāan 'Aw 'Ithmāan Fa'aṣlahā Baynahum Falā 'Ithma `Alayhi 'Inna Allāha Ghafūrun Raḥīmūn</i>
AhmedAli	پس جو وصیت کرنے والے سے طرف داری یا گناہ کا خوف کرے پھر ان کے درمیان اصلاح کر دے تو اس پر کوئی گناہ نہیں بے شک اللہ بڑا بخشنے والا

	نہایت رحم والا ہے
Jalandhry	اگر کسی کو وصیت کرنے والے کی طرف سے (کسی وارث کی) طرفداری یا حق تلفی کا اندیشہ ہو تو اگر وہ (وصیت کو بدل کر) وارثوں میں صلح کرادے تو اس پر کچھ گناہ نہیں۔ بے شک خدا بخشنے والا (اور) رحم والا ہے
YusufAli	But if anyone fears partiality or wrong-doing on the part of the testator, and brings about a settlement among (the parties concerned) there is no wrong in him; for Allah is Oft-Forgiving Most Merciful.
M.Khan	But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
Shakir	But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

﴿183﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
the fasting	الصِّيَامُ	for you	عَلَيْكُمْ	(is) prescribed	كُتِبَ
for	عَلَى	it was prescribed	كُتِبَ	as	كَمَا
so that you may	لَعَلَّكُمْ	before you	مِنْ قَبْلِكُمْ	those	الَّذِينَ
				become God-fearing	تَتَّقُونَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba `Alaykumu Aṣ-Ṣiyāmu Kamā Kutiba `Alā Al-Ladhīna Min Qablikum La'allakum Tattaqūna
AhmedAli	اے ایمان والو تم پر روزے فرض کیے گئے ہیں جو تم سے پہلے تھے تاکہ تم پر ہیزار گوار ہو جاؤ
Jalandhry	مومنو! تم پر روزے فرض کئے گئے ہیں۔ جس طرح تم سے پہلے لوگوں پر فرض کئے گئے تھے تاکہ تم پر ہیزار گوار ہو
YusufAli	O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint.—
M.Khan	O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious - see V.2:2).
Pickthal	O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
Shakir	O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِن كُنْتُمْ تَعْلَمُونَ ﴿184﴾

then whoso	فَمَنْ	Numbered	مَّعْدُودَاتٍ ۚ	Days	أَيَّامًا
Sick	مَّرِيضًا	of you	مِنْكُمْ	Is	كَانَ
Journey	سَفَرٍ	On	عَلَى	Or	أَوْ
Days	أَيَّامٍ	Of	مِنْ	(the same) number	فَعِدَّةٌ
those who	الَّذِينَ	and upon	وَعَلَى	Other	أُخَرَ ۚ
feeding	طَعَامُ	(is) ransom	فِدْيَةٌ	afford it (can do it with difficulty)	يُطِيقُونَهُ
does voluntarily (willingly)	تَطَوَّعَ	but whoso	فَمَنْ	(of) a needy person	مِسْكِينٍ ۚ
better	خَيْرٌ	it (is)	فَهُوَ	good	خَيْرًا
you fast	تَصُومُوا	and that	وَأَنْ	for him	لَهُ ۚ
if	إِنْ	for you	لَكُمْ ۖ	(is) better	خَيْرٌ
		know	تَعْلَمُونَ	you	كُنْتُمْ

Translit	'Ayyāmāan Ma`dūdātin Faman Kāna Minkum Marīdāan 'Aw `Alā Safarin Fa`iddatun Min 'Ayyāmin 'Ukhara Wa `Alā Al-Ladhīna Yuṭīqūnahu Fidyatun Ṭa`āmu Miskīnin FamanTaṭawwa`a Khayrāan Fahuwa Khayrun Lahu Wa 'An Taṣūmū Khayrun Lakum 'In KuntumTa`lamūna
AhmedAli	گنتی کے چند روز پھر جو کوئی تم میں سے بیمار یا سفر پر ہو تو دوسرے دنوں سے گنتی پوری کر لے اور ان پر جو اس کی طاقت رکھتے ہیں فدیہ ہے ایک مسکین کا کھانا پھر جو کوئی خوشی سے نیکی کرے تو وہ اس کے لیے بہتر ہے اور روزہ رکھنا تمہارے لیے بہتر ہے اگر تم جانتے ہو
Jalandhry	(روزوں کے دن) گنتی کے چند روز ہیں تو جو شخص تم میں سے بیمار ہو یا سفر میں ہو تو دوسرے دنوں میں روزوں کا شمار پورا کر لے اور جو لوگ روزہ رکھنے کی طاقت رکھیں (لیکن رکھیں نہیں) وہ روزے کے بدلے محتاج کو کھانا کھلا دیں اور جو کوئی شوق سے نیکی کرے تو اس کے حق میں زیادہ اچھا ہے۔ اور اگر سمجھو تو روزہ رکھنا ہی تمہارے حق میں بہتر ہے
YusufAli	(Fasting) for a fixed number of days; but if any of you is ill or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom, the feeding of one that is indigent. But he that will give more of his own free-will—it is better for him, and it is better for you that ye fast, if ye only knew.
M.Khan	[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, is better for you if only you know.
Pickthal	(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -

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The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Shakir	For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.
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شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ  
مِّنْكُمْ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ  
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

﴿185﴾

(is) that	الَّذِي	(of) Ramadan	رَمَضَانَ	the month	شَهْرُ
the Qur'an	الْقُرْآنُ	in it	فِيهِ	was revealed	أُنْزِلَ
and clear proofs	وَبَيِّنَاتٍ	for mankind	لِّلنَّاسِ	a guidance	هُدًى
and the criterion	وَالْفُرْقَانِ ۚ	the guidance	الْهُدَىٰ	of	مِّنَ
of you	مِّنْكُمْ	witnesses/sights	شَهِدَ	so whoever	فَمَنْ
and whosoever	وَمَنْ	he should fast it	فَلْيَصُمْهُ ۖ	the month (of Ramadan)	الشَّهْرَ
or	أَوْ	sick	مَرِيضًا	is	كَانَ
(the same) number	فَعِدَّةٌ	journey	سَفَرٍ	on	عَلَىٰ
other (later)	أُخَرَ ۗ	days	أَيَّامٍ	of	مِّنْ
for you	بِكُمْ	Allah	اللَّهُ	wants	يُرِيدُ
want	يُرِيدُ	and (does) not	وَلَا	ease	الْيُسْرَ
so that you complete	وَلِتُكْمِلُوا	hardship	الْعُسْرَ	for you	بِكُمْ
Allah	اللَّهُ	and that you should magnify	وَلِتُكَبِّرُوا	the number (of days)	الْعِدَّةَ
He guided you	هَدَاكُمْ	that	مَا	on	عَلَىٰ
		give thanks (to Him)	تَشْكُرُونَ	so that you may	وَلَعَلَّكُمْ

Translit	<i>Shahru Ramadāna Al-Ladhī 'Unzila Fīhi Al-Qur'ānu Hudāan Lilnnāsi Wa Bayyinātin Mina Al-Hudā Wa Al-Furqāni Faman Shahida Minkumu Ash-Shahra Falyaṣumhu Wa Man Kāna Marīḍāan 'Aw `Alā Safarin Fa`iddatun Min 'Ayyāmin 'Ukhara Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usra Wa Litukmilū Al-`Iddata Wa Litukabbirū Allāha `Alā Mā Hadākum Wa La`allakum Tashkurūna</i>
AhmedAli	رمضان کا وہ مہینہ ہے جس میں قرآن اتارا گیا تو لوگوں کے واسطے ہدایت ہے اور ہدایت کی روشن دلیلیں اور حق و باطل میں فرق کرنے والا ہے سو جو کوئی تم میں سے اس مہینے کو پالے تو اس کے روزے رکھے اور جو کوئی بیمار یا سفر پر ہو تو دوسرے دنوں سے گنتی پوری کرے اللہ تم پر آسانی پاتا ہے اور تم پر تنگی نہیں پاتا اور تاکہ تم گنتی پوری کر لو اور تاکہ تم اللہ کی بڑائی بیان کرو اس پر کہ اس نے تمہیں ہدایت دی اور تاکہ تم شکر کرو

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

Jalandhry	(روزوں کا مہینہ) رمضان کا مہینہ (ہے) جس میں قرآن (اول اول) نازل ہوا جو لوگوں کا رہنما ہے اور (جس میں) ہدایت کی کھلی نشانیاں ہیں اور (جو حق و باطل کو) الگ کرنے والا ہے تو جو کوئی تم میں سے اس مہینے میں موجود ہو چاہیے کہ پورے مہینے کے روزے رکھے اور جو بیمار ہو یا سفر میں ہو تو دوسرے دنوں میں (رکھ کر) ان کا شمار پورا کر لے۔ خدا تمہارے حق میں آسانی چاہتا ہے اور سختی نہیں چاہتا اور (یہ آسانی کا علم) اس لئے (دیا گیا ہے) کہ تم روزوں کا شمار پورا کرو اور اس احسان کے بدلے کہ خدا نے تم کو ہدایت بخشی ہے تم اس کو بزرگی سے یاد کرو اور اس کا شکر کرو
Yusuf Ali	Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spent it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
M. Khan	The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him.
Pickthal	The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.
Shakir	The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

My slaves	عِبَادِي	ask you	سَأَلَكَ	and when	وَإِذَا
near (to them)	قَرِيبٌ ۖ	then indeed I am	فَإِنِّي	about Me	عَنِّي
(of) the caller	الدَّاعِ	call	دَعْوَةَ	I respond to	أُجِيبُ
so let them respond	فَلْيَسْتَجِيبُوا	he calls (on) Me	دَعَانِ ۖ	when	إِذَا
in Me	بِي	and believe	وَلْيُؤْمِنُوا	to Me	لِي
		walk in the Right Way	يَرْشُدُونَ	so that they may	لَعَلَّهُمْ

Translit	Wa 'Idhā Sa'alaka 'Ibādī `Annī Fa'innī Qarībun 'Ujību Da`wata Ad-Dā`i 'Idhā Da`āni Falyastajībū Lī Wa Lū'uminū Bī La'allahum Yarshudūna
Ahmed Ali	اور جب آپ سے میرے بندے میرے متعلق سوال کریں تو میں نزدیک ہوں دعا کرنے والے کی دعا قبول کرتا ہوں جب وہ مجھے پکارتا ہے پھر چاہیے کہ میرا

	علم مانیں اور مجھ پر ایمان لائیں تاکہ وہ ہدایت پائیں
Jalandhry	اور (اے پیغمبر) جب تم سے میرے بندے میرے بارے میں دریافت کریں تو (کہہ دو کہ) میں تو (تمہارے) پاس ہوں جب کوئی پکارنے والا مجھے پکارتا ہے تو میں اس کی دعا قبول کرتا ہوں تو ان کو چاہیے کہ میرے حکموں کو مانیں اور مجھ پر ایمان لائیں تاکہ نیک رستہ پائیں
Yusuf Ali	When My servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way.
M.Khan	And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.
Pickthal	And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.
Shakir	And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلَّمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿187﴾

أَحَلَّ	is allowed	لَكُمْ	for you	لَيْلَةَ	(on) the night
الصِّيَامِ	of the fasts	الرَّفَثُ	consorting	إِلَى	with
نِسَائِكُمْ ۚ	your women	هُنَّ	they (are)	لِبَاسٌ	garment
لَكُمْ	for you	وَأَنْتُمْ	and you (are)	لِبَاسٌ	garment
لَهُنَّ ۗ	for them	عَلَّمَ	knew	اللَّهُ	Allah
أَنْتُمْ	that you	كُنْتُمْ	(you) were	تَخْتَانُونَ	deceiving
أَنْفُسَكُمْ	yourselves	فَتَابَ عَلَيْكُمْ	so He accepted your repentance	وَعَفَا	and forgave
عَنْكُمْ ۖ	(from) you	فَالآنَ	so now	بَاشِرُوهُمْ	you can associate with them
وَأَبْتَغُوا	and seek	مَا	what	كَتَبَ	ordained
اللَّهُ	Allah	لَكُمْ ۚ	for you	وَكُلُوا	and eat
وَاشْرَبُوا	and drink	حَتَّى	until	يَتَبَيَّنَ	becomes distinct

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

the white	الْأَبْيَضُ	thread	الْخَيْطُ	to you	لَكُمْ
the black	الْأَسْوَدُ	thread	الْخَيْطُ	from	مِنْ
then	ثُمَّ	the dawn	الْفَجْرِ ۖ	of	مِنْ
till	إِلَى	fasts	الصَّيَامِ	complete	أَتِمُّوا
associate with them (your wives)	تُبَاشِرُوهُنَّ	and (do) not	وَلَا	the nightfall	اللَّيْلِ ۖ
in	فِي	are confining yourselves (in I'tikaf)	عَاكِفُونَ	while you	وَأَنْتُمْ
limits	حُدُودُ	these (are)	تِلْكَ	the mosques	الْمَسَاجِدِ ۖ
approach them	تَقْرَبُوهَا ۖ	so (do) not	فَلَا	(of) Allah	اللَّهِ
Allah	اللَّهُ	makes clear	يُبَيِّنُ	thus	كَذَلِكَ
that they	لَعَلَّهُمْ	to mankind	لِلنَّاسِ	His Signs (Verses)	آيَاتِهِ
				become God-Fearing	يَتَّقُونَ

Translit	'Uhilla Lakum Laylata Aş-Şiyāmi Ar-Rafathu 'Ilā Nisā'ikum Hunna Libāsun Lakum Wa 'AntumLibāsun Lahunna `Alima Allāhu 'Annakum Kuntum Takhtānūna 'Anfusakum Fatāba `Alaykum Wa `Afā 'Ankum Fāl'āna Bāshirūhunna Wa Abtaghū Mā Kataba Allāhu LakumWa Kulū Wa Ashrabū Hattā Yatabayyana Lakumu Al-Khaytu Al-'Abyadu Mina Al-Khayti Al-'Aswadi Mina Al-Fajri Thumma 'Atimmū Aş-Şiyāma 'Ilā Al-Layli Wa Lā Tubāshirūhunna Wa 'Antum `Ākifūna Fī Al-Masājidi Tilka Hudūdu Allāhi Falā Taqrabūhā Kadhālika YubayyinuAllāhu `Āyātihi Lilnāsi La `allahum Yattaqūna
AhmedAli	تمہارے لیے روزوں کی راتوں میں اپنی عورتوں سے مباشرت کرنا حلال کیا گیا ہے وہ تمہارے لیے پردہ میں اور تم ان کے لیے پردہ ہواللہ کو معلوم ہے تم اپنے نفوس سے خیانت کرتے تھے پس تمہاری توبہ قبول کر لی اور تمہیں معاف کر دیا سوا اب ان سے مباشرت کرو اور طلب کرو وہ چیز جو اللہ نے تمہارے لیے لکھی ہے اور کھاؤ اور پیو جب تک کہ تمہارے لیے سفید دھاری سیاہ دھاری سے فجر کے وقت صاف ظاہر ہو جاوے پھر روزوں کو رات پورا کرو اور ان سے مباشرت نہ کرو جب کہ تم مسجدوں میں معتکف ہو یہ اللہ کی حدیں ہیں سوان کے قریب نہ جاؤ اسی طرح اللہ اپنی آیتیں لوگوں کے لیے بیان کرتا ہے تاکہ وہ پرہیزگار ہو جائیں
Jalandhry	روزوں کی راتوں میں تمہارے لئے اپنی عورتوں کے پاس جانا کر دیا گیا ہے وہ تمہاری پوشاک میں اور تم ان کی پوشاک ہو خدا کو معلوم ہے کہ تم (ان کے پاس جانے سے) اپنے حق میں خیانت کرتے تھے سو اس نے تم پر مہربانی کی اور تمہاری حرکات سے درگزر فرمائی۔ اب (تم کو اختیار ہے کہ) ان سے مباشرت کرو۔ اور خدا نے جو چیز تمہارے لئے لکھ رکھی ہے (یعنی اولاد) اس کو (خدا سے) طلب کرو اور کھاؤ پیو یہاں تک کہ صبح کی سفید دھاری (رات کی) سیاہ دھاری سے الگ نظر آنے لگے۔ پھر روزہ (رکھ کر) رات تک پورا کرو اور جب تم مسجدوں میں اعتکاف بیٹھے ہو تو ان سے مباشرت نہ کرو۔ یہ خدا کی حدیں ہیں ان کے پاس نہ جانا۔ اسی طرح خدا اپنی آیتیں لوگوں کے (سمجھانے کے) لئے کھول کھول کر بیان فرماتا ہے تاکہ وہ پرہیزگار بنیں
YusufAli	Permitted to you on the night of the fasts, is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint.
M.Khan	It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libās [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189)



	Tafsir At-Tabarî], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things Allahs set limits orders.) to mankind that they may become Al- Muttaqun.
Pickthal	It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).
Shakir	It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا مِنْ أَمْوَالِ النَّاسِ  
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿188﴾

your property	أَمْوَالِكُمْ	(eat up) usurp	تَأْكُلُوا	and (do) not	وَلَا
nor present	وَتُدْلُوا	by unjust means	بِالْبَاطِلِ	among yourselves (one another)	بَيْنَكُمْ
the authorities	الْحُكَّامِ	to	إِلَى	it	بِهَا
of	مِنْ	a portion	فَرِيقًا	so that you usurp (eat)	لِيَأْكُلُوا
sinfully	بِالْإِثْمِ	(of) others	النَّاسِ	property	أَمْوَالِ
		know (that)	تَعْلَمُونَ	while you	وَأَنْتُمْ

Translit	Wa Lā Ta'kulū 'Amwālakum Baynakum Bil-Bāṭili Wa Tudlū Bihā 'Ilā Al-Ḥukkāmi Lita'kulū Farīqāan Min 'Amwāli An-Nāsi Bil-'Ithmi Wa 'Antum Ta'lamūna
AhmedAli	اور ایک دوسرے کے مال آپس میں ناجائز طور پر نہ کھاؤ اور انہیں ماکموں تک نہ پہنچاؤ تاکہ لوگوں کے مال کا کچھ حصہ گناہ سے کھا جاوے حالانکہ تم جانتے ہو
Jalandhry	اور ایک دوسرے کا مال ناحق نہ کھاؤ اور نہ اس کو (رشوت) ماکموں کے پاس پہنچاؤ تاکہ لوگوں کے مال کا کچھ حصہ ناجائز طور پر کھا جاوے اور (اسے) تم جانتے بھی ہو
YusufAli	And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.
M.Khan	And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Pickthal	And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.
Shakir	And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

﴿يَسْأَلُونَكَ عَنِ الْأَهْلَةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿189﴾

new moons	الْأَهْلَةِ ۖ	of	عَنِ	they ask you	يَسْأَلُونَكَ
are (for the determination of) times	مَوَاقِيتُ	they	هِيَ	say	قُلْ
and (it is) no	وَلَيْسَ	and (for) Hajj	وَالْحَجِّ ۚ	for people	لِلنَّاسِ
you enter	تَأْتُوا	that	بِأَنْ	virtue	الْبِرُّ
their backs	ظُهُورِهَا	from	مِنْ	the houses	الْبُيُوتَ
from	مِنْ	the righteous (is)	الْبِرِّ	but	وَلَكِنَّ
the houses	الْبُيُوتَ	and enter	وَأْتُوا	fears (Allah)	اتَّقَى ۚ
and fear	وَاتَّقُوا	their gates	أَبْوَابِهَا ۚ	he who	مَنِ
attain success	تُفْلِحُونَ	so that you may	لَعَلَّكُمْ	Allah	اللَّهُ

Translit	<i>Yas'alūnaka 'Ani Al-'Ahillati Qul Hiya Mawāqītu Lilnāsi Wa Al-Ĥajji Wa Laysa Al-Birru Bi'anTa'tū Al-Buyūta Min Žuhūrihā Wa Lakinna Al-Birra Mani Attaqā Wa 'Tū Al-Buyūta Min 'Abwābihā Wa Attaqū Allāha La'allakum Tuflihūna</i>
AhmedAli	آپ سے پانچوں کے متعلق پوچھتے ہیں کہ دو یہ لوگوں کے لیے اور حج کے لیے وقت کے اندازے میں اور نیکی یہ نہیں ہے کہ تم گھروں میں ان کی پشت کی طرف سے آؤ اور لیکن نیکی یہ ہے کہ جو کوئی اللہ سے ڈرے اور تم گھروں میں ان کے دروازوں سے آؤ اور اللہ سے ڈرتے رہو تاکہ تم کامیاب ہو جاؤ
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) لوگ تم سے نئے پانچ کے بارے میں دریافت کرتے ہیں (کہ گھنٹا بڑھتا کیوں ہے) کہ دو کہ وہ لوگوں کے (کاموں کی میعادیں) اور حج کے وقت معلوم ہونے کا ذریعہ ہے اور نیکی اس بات میں نہیں کہ (احرام کی حالت میں) گھروں میں ان کے پچھواڑے کی طرف سے آؤ بلکہ نیکی کا وہ ہے جو پرہیزگار ہو اور گھروں میں ان کے دروازوں سے آیا کرو اور خدا سے ڈرتے رہو تاکہ نجات پاؤ
YusufAli	They ask thee concerning the New Moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper.
M.Khan	They ask you (O Muhammad SAW) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allāh. So enter houses through their proper doors, and fear Allāh that you may be successful.
Pickthal	They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the

	righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.
Shakir	They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

## وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿190﴾

the Way	سَبِيلِ	in	فِي	and fight	وَقَاتِلُوا
fight you	يُقَاتِلُونَكُمْ	(against) those who	الَّذِينَ	(of) Allah	اللَّهُ
verily	إِنَّ	transgress	تَعْتَدُوا ۚ	But do not	وَلَا
like	يُحِبُّ	does not	لَا	Allah	اللَّهُ
				the transgressors	الْمُعْتَدِينَ

Translit	<i>Wa Qātilū Fī Sabīli Allāhi Al-Ladhīna Yuqātilūnakum Wa Lā Ta`adū 'Inna Allāha Lā YuhibbuAl-Mu`adīna</i>
AhmedAli	اور اللہ کی راہ میں ان سے لڑو جو تم سے لڑیں اور زیادتی نہ کرو بے شک اللہ زیادتی کرنے والوں کو پسند نہیں کرتا
Jalandhry	اور جو لوگ تم سے لڑتے ہیں تم بھی خدا کی راہ میں ان سے لڑو مگر زیادتی نہ کرنا کہ خدا زیادتی کرنے والوں کو دوست نہیں رکھتا
YusufAli	Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors.
M.Khan	And fight in the Way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihād, but it was supplemented by another (V.9:36)].
Pickthal	Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.
Shakir	And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ

## الْكَافِرِينَ ﴿191﴾

you find them	ثَقِفْتُمُوهُمْ	wherever	حَيْثُ	and kill them	وَأَقْتُلُوهُمْ
where	حَيْثُ	from	مِنْ	and turn them out	وَأَخْرِجُوهُمْ
(is) worse	أَشَدُّ	and wrongful persecution	وَالْفِتْنَةُ	they have turned you out	أَخْرَجُوكُمْ ۚ
and do not	وَلَا	killing	الْقَتْلِ ۚ	than	مِنْ
the Mosque	الْمَسْجِدِ	at	عِنْدَ	fight them	تَقَاتِلُوهُمْ

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

they fight you	يُفَاتِلُوكُمْ كَ	unless	حَتَّى	the Sacred	الْحَرَامِ
they fight you (there)	فَاتِلُوكُمْ	but if	فَإِنْ	therein	فِيهِ
(is) the reward	جَزَاءُ	such	ذَلِكَ	then slay them	فَأَقْشِرُوا
				(of) the disbelievers	الْكَافِرِينَ

Translit	<i>Wāqtulūhum Ḥaythu Thaḡīfūmūhum Wa 'Akhrijūhum Min Ḥaythu 'Akhrajūkum Wa Al-Fitnatu 'Ashaddu Mina Al-Qatli Wa Lā Tuqātilūhum 'Inda Al-Masjidi Al-Ḥarāmi Ḥattā Yuqātilūkum Fīhi Fa'in Qātalūkum Fāqtulūhum Kadhālika Jazā'u Al-Kāfirīna</i>
AhmedAli	اور انہیں قتل کرو جہاں پاؤ اور انہیں نکال دو جہاں سے انہوں نے تمہیں نکالا ہے اور غلبہ شرک قتل سے زیادہ سخت ہے اور مسجد حرام کے پاس ان سے نہ لڑو جب تک کہ وہ تم سے یہاں نہ لڑیں پھر اگر وہ تم سے لڑیں تم بھی انہیں قتل کرو کافروں کی یہی سزا ہے
Jalandhry	اور ان کو جہاں پاؤ قتل کرو اور جہاں سے انہوں نے تم کو نکالا ہے (یعنی مکہ سے) وہاں سے تم بھی ان کو نکال دو۔ اور (دین سے گمراہ کرنے کا) فساد قتل و غوریزی سے کہیں بڑھ کر ہے اور جب تک وہ تم سے مسجد محترم (یعنی خانہ کعبہ) کے پاس نہ لڑیں تم بھی وہاں ان سے نہ لڑنا۔ ہاں اگر وہ تم سے لڑیں تو تم ان کو قتل کر ڈالو۔ کافروں کی یہی سزا ہے
YusufAli	And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith.
M.Khan	And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-Al-Harām (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.
Pickthal	And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.
Shakir	And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.

## فَإِنْ أَنْتَهُوَ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿192﴾

then verily	فَإِنَّ	they desist	أَنْتَهُوَ	but if	فَإِنْ
Most Merciful	رَحِيمٌ	(is) All-Forgiving	غَفُورٌ	Allah	اللَّهُ

Translit	<i>Fa'ini Antahaw Fa'inna Allāha Ghafūrun Rahīmūn</i>
AhmedAli	پھر اگر وہ باز آجائیں تو اللہ بڑا بخشنے والا نہایت رحم والا ہے
Jalandhry	اور اگر وہ باز آجائیں تو بخشنے والا (اور) رحم کرنے والا ہے
YusufAli	But if they cease, Allah is Oft-Forgiving Most Merciful.
M.Khan	But if they cease, then Allāh is Oft-Forgiving, Most Merciful.
Pickthal	But if they desist, then lo! Allah is Forgiving, Merciful.
Shakir	But if they desist, then surely Allah is Forgiving, Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

﴿193﴾

exists not	لَا تَكُونَ	until	حَتَّى	and fight them	وَقَاتِلُوهُمْ
worship	الدِّينُ	and becomes	وَيَكُونَ	oppression/persecution	فِتْنَةٌ
they desist	انْتَهَوْا	then if	فَإِنْ	for Allah (alone)	لِلَّهِ ۚ
except	إِلَّا	hostility	عُدْوَانَ	(let there be) no	فَلَا
		the wrong-doers	الظَّالِمِينَ	against	عَلَى

Translit	<i>Wa Qātilūhum Ḥattā Lā Takūna Fitnatun Wa Yakūna Ad-Dīnu Lillāhi Fa'ini Antahaw Falā 'Udwāna 'Illā 'Alā Az-Zālimīna</i>
AhmedAli	اور ان سے لڑو یہاں تک کہ فساد باقی نہ رہے اور اللہ کا دین قائم ہو جائے پھر اگر وہ باز آجائیں تو سوائے ظالموں کے کسی پر سختی جائز نہیں
Jalandhry	اور ان سے اس وقت تک لڑتے رہنا کہ فساد نہ ہو جائے اور (ملک میں) خدا ہی کا دین ہو جائے اور اگر وہ (فساد سے) باز آجائیں تو ظالموں کے سوا کسی پر زیادتی نہیں (کرنی چاہیے)
YusufAli	And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practise oppression.
M.Khan	And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against Az-Zālimūn (the polytheists, and wrong-doers.)
Pickthal	And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.
Shakir	And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ

مَا اعْتَدَى عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿194﴾

(is) for the month	بِالشَّهْرِ	prohibited	الْحَرَامُ	the month	الشَّهْرُ
(there is) the law of equality	قِصَاصٌ ۚ	and for prohibited things	وَالْحُرُمَاتُ	prohibited	الْحَرَامُ
against you	عَلَيْكُمْ	transgresses	اعْتَدَى	then whoever	فَمَنْ
likewise	بِمِثْلِ	against him	عَلَيْهِ	you transgress	فَاعْتَدُوا
against you	عَلَيْكُمْ ۚ	he transgressed	اعْتَدَى	as	مَا
and know	وَاعْلَمُوا	Allah	اللَّهُ	and fear	وَاتَّقُوا
(is) with	مَعَ	Allah	اللَّهُ	that	أَنَّ

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

				the pious people	الْمُتَّقِينَ
Translit	<i>Ash-Shahru Al-Ĥarāmu Bish-Shahri Al-Ĥarāmi Wa Al-Ĥurumātu Qiṣāṣun Famani A`tadā `Alaykum Fā`tadū `Alayhi Bimithli Mā A`tadā `Alaykum Wa Attaqū Allāha Wa A`lamū`Anna Allāha Ma`a Al-Muttaqīna</i>				
AhmedAli	حرمت وائے مینے کا بدلہ حرمت والا مہینہ ہے اور سب قابل تعظیم باتوں کا بدلہ ہے پھر جو تم پر زیادتی کرے تم بھی اس پر زیادتی کرو عیسی کہ اس نے تم پر زیادتی کی اور اللہ سے ڈرو اور جان لو کہ اللہ پر ہیہ نگاروں کے ساتھ ہے				
Jalandhry	ادب کا مہینہ ادب کے مہینے کے مقابل ہے اور ادب کی چیزیں ایک دوسرے کا بدلہ ہیں۔ پس اگر کوئی تم پر زیادتی کرے تو عیسی زیادتی وہ تم پر کرے ویسی ہی تم اس پر کرو۔ اور خدا سے ڈرتے رہو اور جان رکھو کہ خدا ڈرنے والوں کے ساتھ ہے				
YusufAli	The prohibited month—for the prohibited month—and so for all things prohibited there is the law of equality. If then anyone transgresses the prohibition against you, transgress ye likewise against him. But fear Allah and know that Allah is with those who restrain themselves.				
M.Khan	The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqūn (the pious - see V.2:2).				
Pickthal	The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).				
Shakir	The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).				

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ ﴿195﴾

Cause (Way)	سَبِيلِ	in	في	and spend	وَأَنْفِقُوا
throw	تُلْقُوا	and do not	وَلَا	(of) Allah	اللَّهِ
destruction	التَّهْلُكَةِ	into	إِلَى	your (hands) selves	بِأَيْدِيكُمْ
Allah	اللَّهُ	verily	إِنَّ	and do good	وَأَحْسِنُوا
		the good-doers	الْمُحْسِنِينَ	loves	يُحِبُّ

Translit	<i>Wa 'Anfiqū Fī Sabīli Allāhi Wa Lā Tulqū Bi'aydikum 'Ilā At-Tahlukati Wa 'Ahsinū 'Inna Allāha Yuhibbu Al-Muhsinīna</i>				
AhmedAli	اور اللہ کی راہ میں خرچ کرو اور اپنے آپ کو اپنے ہاتھوں ہلاکت میں نہ ڈالو اور نیکی کرو بے شک اللہ نیکی کرنے والوں کو دوست رکھتا ہے				
Jalandhry	اور خدا کی راہ میں (مال) خرچ کرو اور اپنے آپ کو ہلاکت میں نہ ڈالو اور نیکی کرو بے شک خدا نیکی کرنے والوں کو دوست رکھتا ہے				
YusufAli	And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.				
M.Khan	And spend in the Cause of Allāh (i.e. Jihād of all kinds,) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muhsinūn (the good-doers).				
Pickthal	Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah				

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

	loveth the beneficent.
Shakir	And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ ۚ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿196﴾

وَأَتِمُّوا	and complete	الْحَجَّ	the Hajj	وَالْعُمْرَةَ	and Umrah
لِلَّهِ ۚ	for Allah	فَإِنْ	and if	أُخْصِرْتُمْ	you are prevented
فَمَا	then (send) whatever	اسْتَيْسَرَ	is easy to obtain	مِنْ	of
الْهَدْيِ ۚ	offering	وَلَا	and do not	تَحْلِقُوا	shave
رُءُوسَكُمْ	your heads	حَتَّىٰ	until	يَبْلُغَ	reaches
الْهَدْيِ	the offering	مَحَلَّهُ ۚ	its (appointed) place	فَمَنْ	and whoever
كَانَ	is	مِنْكُمْ	among you	مَرِيضًا	sick
أَوْ	or	بِهِ	and whoever	أَذًى	an ailment
مِنْ	[of] in	رَأْسِهِ	his scalp	فَفِدْيَةٌ	then (he must pay) ransom
مِنْ	of	صِيَامٍ	fasting	أَوْ	or
صَدَقَةٍ	alms-giving (charity)	أَوْ	or	نُسْكِ ۚ	sacrifice
فَإِذَا	and if	أُمِنْتُمْ	you become safe	فَمَنْ	then whoever
تَمَتَّعَ	took advantage	بِالْعُمْرَةِ	of Umrah	إِلَى	till
الْحَجَّ	the Hajj	فَمَا	then whatever	اسْتَيْسَرَ	can be had with ease
مِنْ	of	الْهَدْيِ ۚ	offering	فَمَنْ	and whoever
لَمْ	(did) not	يَجِدْ	find	فَصِيَامٌ	then (he should observe) fast
ثَلَاثَةَ	(for) three	أَيَّامٍ	days	فِي	during
الْحَجَّ	the Hajj	وَسَبْعَةٍ	and seven (days)	إِذَا	When
رَجَعْتُمْ ۚ	you have returned	تِلْكَ	That	عَشْرَةٌ	(is) ten (days)
كَامِلَةٌ ۚ	in all	ذَٰلِكَ	that	لِمَنْ	(is) for those



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Sura # 2 – 286 Verses - Makkah

سورة البقرة

present	حَاضِرِي	whose family	أَهْلُهُ	is not	لَمْ يَكُنْ
and fear	وَاتَّقُوا	(at) the Sacred	الْحَرَامَ َ	Mosque	الْمَسْجِدِ
that	أَنَّ	and know	وَاعْلَمُوا	Allah	اللَّهِ
(in) punishment	الْعِقَابِ	(is) Severe	شَدِيدُ	Allah	اللَّهِ

Translit	<p><i>Wa 'Atimmū Al-Ĥajja Wa Al-'Umrata Lillāhi Fa'in 'Uḥṣirtum Famā Astaysara Mina Al-Hadyi Wa Lā Tahliqū Ru'ūsakum Ĥattā Yablughā Al-Hadyu Maḥillahu Faman Kāna Minkum Marīdāan 'Aw Bihi 'Adhāan Min Ra'sihi Faḍiyatun Min Ṣiyāmin 'Aw Ṣadaqatin 'Aw Nusukin Fa'idhā 'Amintum Faman Tamatta'a Bil-'Umrati 'Ilā Al-Ĥajji Famā Astaysara Mina Al-Hadyi Faman Lam Yajid Faṣiyāmu Thalāthati 'Ayyāmin Fī Al-Ĥajji Wa Sab'atin 'Idhā Raja 'tum Tilka 'Asharatun Kāmilatun Dhālika Liman Lam Yakun 'Ahluhu Ḥādirī Al-Masjidi Al-Ĥarāmi Wa Attaqū Allāha Wa A'lamū 'Anna Allāha Shadīdu Al-'Iqābi</i></p>
AhmedAli	<p>اور اللہ کے لیے حج اور عمرہ پورا کرو پس اگر روکے جاؤ تو قربانی سے میسر ہو اور اپنے سر نہ منڈواؤ جب تک کہ قربانی اپنی جگہ پر نہ پہنچ جائے پھر جو کوئی تم میں سے بیمار ہو یا اسے سر میں تکلیف ہو تو روزوں سے یا صدقہ سے یا قربانی سے فدیہ دے پھر جب تم امن میں ہو تو عمرہ سے حج تک فائدہ اٹھائے تو قربانی سے جو میسر ہو (دے) پھر جو نہ پالے تو تین روزے حج کے دنوں میں رکھے اور سات جب تم لوگوں پر دس پورے ہو گئے یہ اس کے لیے ہے جس کا گھر بار مکہ میں نہ ہو اور اللہ سے ڈرتے رہو اور جان لو کہ اللہ سخت عذاب دینے والا ہے</p>
Jalandhry	<p>اور خدا (کی خوشنودی) کے لئے حج اور عمرے کو پورا کرو۔ اور اگر (راستے میں) روک لئے جاؤ تو جیسی قربانی میسر ہو (کردو) اور جب تک قربانی اپنے مقام پر نہ پہنچ جائے سر نہ منڈاؤ۔ اور اگر کوئی تم میں بیمار ہو یا اس کے سر میں کسی طرح کی تکلیف ہو تو (اگر وہ سر منڈالے تو) اس کے بدلے روزے رکھے یا صدقہ دے یا قربانی کرے پھر جب (تکلیف دور ہو کر) تم مطمئن ہو جاؤ تو جو (تم میں) حج کے وقت تک عمرے سے فائدہ اٹھانا چاہے وہ جیسی قربانی میسر ہو کرے۔ اور جس کو (قربانی) نہ ملے وہ تین روزے ایام حج میں رکھے اور سات جب واپس ہو۔ یہ پورے دس ہوئے۔ یہ حکم اس شخص کے لئے ہے جس کے اہل و عیال مکہ میں نہ رہتے ہوں اور خدا سے ڈرتے رہو اور جان رکھو کہ خدا سخت عذاب دینے والا ہے</p>
YusufAli	<p>And complete the Hajj or 'Umrah in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice, such as ye may find and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp, (necessitating shaving) (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umrah on to the Hajj, he must make an offering such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment.</p>
M.Khan	<p>And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel,) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al Massid-Al-Haram (i.e non-resident of Makkah) And fear Allah much and know that Allah is severe in punishment.</p>
Pickthal	<p>Perform the pilgrimage and the visit (to Mecca) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if</p>

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	ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.
Shakir	And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ  
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۚ وَاتَّقُونِ يَا أُولِي

## الْأَلْبَابِ ﴿197﴾

well-known	مَّعْلُومَاتٌ ۖ	(is in) months	أَشْهُرٌ	the Hajj	الْحَجُّ
in these (months)	فِيهِنَّ	undertook (intends)	فَرَضَ	and whoever	فَمَنْ
obscurity (sexual relations)	رَفَثَ	then (there be) no	فَلَا	to perform Hajj	الْحَجَّ
Nor	وَلَا	wickedness	فُسُوقَ	Nor	وَلَا
the Hajj	الْحَجِّ ۖ	in (during)	فِي	wrangling	جِدَالَ
(of)	مِنْ	you do	تَفَعَّلُوا	and whatever	وَمَا
Allah	اللَّهُ ۚ	knows it	يَعْلَمُهُ	Good	خَيْرٍ
the best	خَيْرٍ	then verily	فَإِنَّ	and take provision	وَتَزَوَّدُوا
so fear Me	وَاتَّقُونِ	(is) piety	التَّقْوَى ۚ	provision	الزَّادِ
		(of) understanding	الْأَلْبَابِ	O men	يَا أُولِي

Translit	Al-Ĥajju 'Ash/hurun Ma'lūmātun Faman Farada Fihinna Al-Ĥajja Falā Rafatha Wa Lā Fusūqa Wa Lā Jidāla Fī Al-Ĥajji Wa Mā Taf'alū Min <u>Khayrin</u> Ya'lamhu Allāhu Wa Tazawwadū Fa'inna <u>Khayra</u> Az-Zādi At-Taqwā Wa Attaqūnī Yā 'Ūlī Al-'Albābi
AhmedAli	حج کے چند مہینے معلوم ہیں سو جو کوئی ان میں حج کا قصد کرے تو مہائت جائز نہیں اور نہ گناہ کرنا اور نہ حج میں لڑائی جھگڑا کرنا اور تم جو نیک کرتے ہو اہل اس کو بانٹنا ہے اور زاد راہ لے لیا کرو اور بہترین زاد راہ پر ہیز گاری ہے اور اے عقلمندوں مجھ سے ڈرو
Jalandhry	حج کے مہینے (معین میں جو) معلوم ہیں تو شخص ان مہینوں میں حج کی نیت کرے تو حج (کے دنوں) میں نہ عورتوں سے اختلاط کرے نہ کوئی برا کام کرے نہ کسی سے جھگڑے۔ اور جو نیک کام تم کرو گے وہ خدا کو معلوم ہو جائے گا اور زاد راہ (یعنی رستے کا خرچ) ساتھ لے جاؤ کیونکہ بہتر (فائدہ) زاد راہ (کا) پر ہیز گاری ہے اور اے اہل عقل مجھ سے ڈرتے رہو
YusufAli	For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a

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	provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise.!
M.Khan	The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islāmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrām), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is At-Taḳwa (piety, righteousness). So fear Me, O men of understanding!
Pickthal	The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.
Shakir	The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ  
الْمَشْعَرِ الْحَرَامِ ۚ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿198﴾

sin	جُنَاحٌ	on you	عَلَيْكُمْ	(there is) no	لَيْسَ
Bounty	فَضْلًا	you seek	تَبْتَغُوا	that	أَنْ
and when	فَإِذَا	your Lord	رَبِّكُمْ ۚ	of	مِنْ
Arafat	عَرَفَاتٍ	from	مِنْ	you return	أَقَضْتُمْ
at	عِنْدَ	Allah	اللَّهُ	then remember	فَادْكُرُوا
and remember Him	وَادْكُرُوهُ	Sacred	الْحَرَامِ ۚ	Hajj cite-Muzdalifah	الْمَشْعَرِ
and indeed	وَإِنْ	He has directed you	هَدَاكُمْ	as	كَمَا
of those	لَمَنِ	before this	مِنْ قَبْلِهِ	you were	كُنْتُمْ
				who went astray	الضَّالِّينَ

Translit	Laysa `Alaykum Junāḥun 'An Tabtagḥū Faḍlāan Min Rabbikum Fa'idḥā 'Afaḍtum Min 'Arafātin Fādhkurū Allāha `Inda Al-Mash`ari Al-Ḥarāmi Wa Adhkurūhu Kamā Hadākum Wa 'In Kuntum Min Qablihi Lamina Aḍ-Ḍāllīna
AhmedAli	تم پر کوئی گناہ نہیں ہے کہ اپنے رب کا فضل تلاش کرو پھر جب تم عرفات سے پھرو تو مشعر الحرام کے پاس اللہ کو یاد کرو اور اس کی یاد اس طرح کرو کہ جس طرح اس نے تمیں بتائی ہے اور اس سے پہلے تو تم گمراہوں میں سے تھے
Jalandhry	اس کا تمہیں کچھ گناہ نہیں کہ (جج کے دنوں میں بذریعہ تجارت) اپنے پروردگار سے روزی طلب کرو اور جب عرفات سے واپس ہونے لگو تو مشعر حرام (یعنی مزدلفے) میں خدا کا ذکر کرو اور اس طرح ذکر کرو جس طرح اس نے تم کو سکھایا۔ اور اس سے پیشتر تم لوگ (ان طریقوں سے) محض ناواقف تھے
YusufAli	It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though before this, ye went astray.
M.Khan	There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you

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	leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations,) at the Mash'ar-il-Harâm. And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray.
Pickthal	It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.
Shakir	There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

**ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿199﴾**

from	مِنْ	depart (return)	أَفِضُوا	then	ثُمَّ
the people	النَّاسُ	depart (return)	أَفَاضَ	where	حَيْثُ
verily	إِنَّ	(of) Allah	اللَّهُ ۚ	and ask forgiveness	وَاسْتَغْفِرُوا
Most-Merciful	رَحِيمٌ	(is) All-Forgiving	غَفُورٌ	Allah	اللَّهُ

Translit	<i>Thumma 'Afidū Min Haythu 'Afāda An-Nāsu Wa Astaghfirū Allāha 'Inna Allāha Ghafūrun Raḥīm</i>
AhmedAli	پھر تم لوٹ کر آؤ جہاں سے لوٹ کر آتے ہیں اور اللہ سے بخش مانگو بے شک اللہ بڑا بخشنے والا نہایت رحم والا ہے
Jalandhry	پھر جہاں سے اور لوگ واپس ہوں وہیں سے تم بھی واپس ہو اور خدا سے بخش مانگو۔ بے شک خدا بخشنے والا اور رحمت کرنے والا ہے
YusufAli	Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Allah's forgiveness. For Allah is Oft Forgiving Most Merciful.
M.Khan	Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.
Pickthal	Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
Shakir	Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

**فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿200﴾**

your Hajj rites	مَنَاسِكَكُمْ	you have accomplished	قَضَيْتُمْ	and when	فَإِذَا
as your remembering	كَذِكْرِكُمْ	Allah	اللَّهُ	then remember	فَادْكُرُوا
(with) far more	أَشَدَّ	or	أَوْ	(of) your forefathers	آبَاءَكُمْ
People	النَّاسِ	but of	فَمِنَ	remembrance	ذِكْرًا ۚ
our Lord!	رَبَّنَا	Say	يَقُولُ	(are) those who	مَنْ
the world	الدُّنْيَا	in	فِي	give us	آتِنَا
In	فِي	(is) for him	لَهُ	and nothing	وَمَا

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Sura # 2 – 286 Verses - Makkah

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Share	خَلَقِ	Of	مِنْ	the Hereafter	الْآخِرَةِ
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Translit	<i>Fa'idhā Qaḍaytum Manāsikakum Fādhkurū Allāha Kadhikrikum 'Ābā'akum 'Aw 'AshaddaDhikrāan Famina An-Nāsi Man Yaqūlu Rabbanā 'Ātinā Fī Ad-Dunyā Wa Mā Lahu Fī Al-'Ākhirati Min Khalāqin</i>
AhmedAli	پھر جب حج کے ارکان ادا کر چکو تو اللہ کو یاد کرو جیسے تم اپنے باپ دادا کو یاد کیا کرتے تھے یا اس سے بھی بڑھ کر یاد کرنا پھر بعض تو یہ کہتے ہیں اے ہمارے رب ہمیں دنیا میں دے اور اس کے لیے آخرت میں کوئی حصہ نہیں ہے
Jalandhry	پھر جب حج کے تمام ارکان پورے کر چکو تو (مئی میں) خدا کو یاد کرو۔ جس طرح اپنے باپ دادا کو یاد کیا کرتے تھے بلکہ اس سے بھی زیادہ اور بعض لوگ ایسے ہیں جو (خدا سے) التجا کرتے ہیں کہ اے پروردگار ہم کو (جو دنیا ہے) دنیا ہی میں عنایت کر ایسے لوگوں کا آخرت میں کچھ حصہ نہیں
YusufAli	So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers;—yea, with far more heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the hereafter.
M.Khan	So when you have accomplished your Manasik remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
Pickthal	And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.
Shakir	So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place.

## وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

say	يَقُولُ	(are) those who	مَنْ	and of them	وَمِنْهُمْ
in	فِي	give us	آتِنَا	O our Lord!	رَبَّنَا
and in	وَفِي	good	حَسَنَةً	the world	الدُّنْيَا
and save us (from)	وَقِنَا	good	حَسَنَةً	the Hereafter	الْآخِرَةِ
		of the Fire	النَّارِ	torment	عَذَابَ

Translit	<i>Wa Minhum Man Yaqūlu Rabbanā 'Ātinā Fī Ad-Dunyā Ḥasanatan Wa Fī Al-'Ākhirati Ḥasanatan Wa Qinā 'Adhāba An-Nāri</i>
AhmedAli	اور بعض یہ کہتے ہیں کہ اے ہمارے رب ہمیں دنیا میں نیکی اور آخرت میں بھی نیکی دے اور ہمیں دوزخ کے عذاب سے بچا
Jalandhry	اور بعض ایسے ہیں کہ دعا کرتے ہیں کہ پروردگار ہم کو دنیا میں بھی نعمت عطا فرما اور آخرت میں بھی نعمت بخشو اور دوزخ کے عذاب سے محفوظ رکھو
YusufAli	And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the fire!"
M.Khan	And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
Pickthal	And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
Shakir	And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and

save us from the chastisement of the fire.

## ﴿202﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ

أُولَٰئِكَ	(those)	لَهُمْ	for them	نَصِيبٌ	(is) a portion
مِّمَّا	from what	كَسَبُوا ۖ	they earned	وَاللَّهُ	and Allah
سَرِيعُ	(is) Swift	الْحِسَابِ	(in) reckoning		

Translit	'Ulā'ika Lahum Naṣībun Mimmā Kasabū Wa Allāhu Sarī'u Al-Ḥisābi
AhmedAli	یہی وہ لوگ ہیں جنہیں ان کی کمائی کا حصہ ملتا ہے اور اللہ جلد حساب لینے والا ہے
Jalandhry	یہی لوگ ہیں جن کے لئے ان کے کاموں کا حصہ (یعنی اجر نیک تیار) ہے اور خدا جلد حساب لینے والا (اور جلد اجر دینے والا) ہے
YusufAli	To these will be allotted—what they have earned, and Allah is quick in account.
M.Khan	For them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning.
Pickthal	For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.
Shakir	They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

## ﴿203﴾ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ تُخْشَرُونَ ﴿203﴾

وَادْكُرُوا	and remember	اللَّهُ	Allah	فِي	during
أَيَّامٍ	days	مَّعْدُودَاتٍ ۖ	appointed (numbered)	فَمَنْ	(there is) no
تَعَجَّلَ	hastens (to leave)	فِي	in	يَوْمَيْنِ	two days
فَلَا	(there is) no	إِثْمَ	sin	عَلَيْهِ	on him
وَمَنْ	and whoever	تَأَخَّرَ	delays	فَلَا	(there is) no
إِثْمَ	sin	عَلَيْهِ ۚ	on him	لِمَنِ	for (him) who
اتَّقَىٰ ۚ	obeys	وَاتَّقُوا	and fear	اللَّهُ	Allah
وَاعْلَمُوا	and know	أَنَّكُمْ	that you	إِلَيْهِ	to Him
تُخْشَرُونَ	will be gathered				

Translit	Wa Adhkurū Allāha Fī 'Ayyāmin Ma 'dūdātīn Faman Ta'ajjala Fī Yawmayni Falā 'Ithma 'Alayhi Wa Man Ta'akhkhara Falā 'Ithma 'Alayhi Limani Attaqá Wa Attaqū Allāha WaA'lamū 'Annakum 'Ilayhi Tuḥsharūna
AhmedAli	اور اللہ کو چند گنتی کے دنوں میں یاد کرو پھر جس نے دو دن کے اندر کوچ کرنے میں جلدی کی تو اس پر کوئی گناہ نہیں اور جو تاخیر کرے تو اس پر بھی کوئی گناہ نہیں جو (اللہ سے) ڈرتا ہے اور اللہ سے ڈرو اور جان لو کہ تم اسی کی طرف جمع کیے جاؤ گے



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Jalandhry	اور (قیام مٹی کے) دنوں میں (جو) گنتی کے (دن میں) خدا کو یاد کرو۔ اگر کوئی جلدی کرے (اور) دو ہی دن میں (پل دے) تو اس پر بھی کچھ گناہ نہیں۔ اور جو بعد تک ٹھہرا ہے اس پر بھی کچھ گناہ نہیں۔ یہ باتیں اس شخص کے لئے ہیں جو (خدا سے) ڈرے اور تم لوگ خدا سے ڈرتے رہو اور جان رکھو کہ تم سب اس کے پاس جمع کئے جاؤ گے۔
YusufAli	Celebrate the praises of Allah during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.
M.Khan	And remember Allāh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered unto Him.
Pickthal	Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.
Shakir	And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

﴿204﴾

وَمِنَ	and of	النَّاسِ	mankind	مَنْ	(is) one who
يُعْجِبُكَ	fascinates you	قَوْلُهُ	his speech	فِي	in
الْحَيَاةِ	life	الدُّنْيَا	the worldly	وَيُشْهَدُ	and he calls to witness
اللَّهُ	Allah	عَلَىٰ	on	مَا	what (is)
فِي	in	قَلْبِهِ	his heart	وَهُوَ	(yet) He
أَلَدُّ	(is) most quarrelsome	الْخِصَامِ	(of) the opponents		

Translit	<i>Wa Mina An-Nāsi Man Yu`jibuka Qawluhu Fī Al-Ĥayāati Ad-Dunyā Wa Yush/hidu Allāha `Alā Mā Fī Qalbihi Wa Huwa 'Aladdu Al-Khiṣāmi</i>
AhmedAli	اور بعض ایسے بھی ہیں جن کی بات دنیا کی زندگی میں آپ کو بھلی معلوم ہوتی ہے اور وہ اپنی دل کی باتوں پر اللہ کو گواہ کرتا ہے حالانکہ وہ سخت جھگڑالو ہے
Jalandhry	اور کوئی شخص تو ایسا ہے جس کی گفتگو دنیا کی زندگی میں تم کو دلکش معلوم ہوتی ہے اور وہ اپنی مافی الضمیر پر خدا کو گواہ بناتا ہے حالانکہ وہ سخت جھگڑالو ہے
YusufAli	There is the type of man whose speech about this world's life may dazzle thee and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.
M.Khan	And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.
Pickthal	And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.
Shakir	And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.



وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

﴿205﴾

he strives	سَعَى	he turns away	تَوَلَّى	and when	وَإِذَا
so that he may spread mischief	لِيُفْسِدَ	the land	الْأَرْضِ	In	فِي
the crops	الْحَرْثَ	and destroy	وَيُهْلِكَ	in it	فِيهَا
does not	لَا	and Allah	وَاللَّهُ	and the living beings (cattle)	وَالنَّسْلَ ۗ
		the mischief	الْفُسَادَ	like	يُحِبُّ

Translit	Wa 'Idhā Tawallā Sa`ā Fī Al-'Arḍi Liyufsidā Fihā Wa Yuhlika Al-Ĥarṭha Wa An-Nasla Wa Allāhu Lā Yuhibbu Al-Fasāda
AhmedAli	اور جب پیٹھ پھیر کر جاتا ہے تو ملک میں فساد ڈالتا اور کھیتی اور مویشی کو برباد کرنے کی کوشش کرتا ہے اور اللہ فساد کو پسند نہیں کرتا
Jalandhry	اور جب پیٹھ پھیر کر چلا جاتا ہے تو زمین میں دوڑتا پھرتا ہے تاکہ اس میں فتنہ انگیزی کرے اور کھیتی کو (برباد) اور (انسانوں اور جانوروں کی) نسل کو نابود کر دے اور خدا فتنہ انگیزی کو پسند نہیں کرتا
YusufAli	When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.
M.Khan	And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.
Pickthal	And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.
Shakir	And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَيْسَ الْمِهَادُ ﴿206﴾

to him	لَهُ	it is said	قِيلَ	and when	وَإِذَا
takes him	أَخَذَتْهُ	Allah	اللَّهُ	fear	اتَّقِ
so suffices for him	فَحَسْبُهُ	to sin	بِالْإِثْمِ ۚ	arrogance	الْعِزَّةُ
the resting place	الْمِهَادُ	and indeed (is) worst	وَلَيْسَ	Hell	جَهَنَّمُ ۚ

Translit	Wa 'Idhā Qīla Lahu Attaqi Allāha 'Akhadhat/hu Al-'Izzatu Bil-'Ithmi Fahasbuhu Jahannamu Wa Labi'sa Al-Mihādu
AhmedAli	اور جب اسے کہا جاتا ہے کہ اللہ سے ڈر تو شیخی میں آکر اور بھی گناہ کرتا ہے سو اس کے لیے دوزخ کافی ہے اور البتہ وہ برا ٹھکانہ ہے
Jalandhry	اور جب اس سے کہا جاتا ہے کہ خدا سے خوف کر تو غرور اس کو گناہ میں پھنسا دیتا ہے۔ سو ایسے کو جہنم سزاوار ہے۔ اور وہ بہت برا ٹھکانہ ہے
YusufAli	When it is said to him "Fear Allah", he is led by arrogance to (more) crime. Enough for him is Hell;—an evil bed indeed (to lie on)!
M.Khan	And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and

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Sura # 2 – 286 Verses - Makkah

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	worst indeed is that place to rest!
Pickthal	And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.
Shakir	And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

### وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿207﴾

وَمِنَ	and of	النَّاسِ	mankind	مَنْ	(is) he who
يَشْرِي	sells	نَفْسَهُ	his life (himself)	ابْتِغَاءَ	seeking
مَرْضَاتِ	pleasure	اللَّهُ ۗ	(of) Allah	وَاللَّهُ	and Allah
رَءُوفٌ	(is) Most Compassionate	بِالْعِبَادِ	to (his) slaves		

Translit	Wa Mina An-Nāsi Man Yashrī Nafsahu Abtighā'a Mardāati Allāhi Wa Allāhu Ra'ūfun Bil-`Ibādi
AhmedAli	اور بعض ایسے بھی ہیں جو اللہ کی رضا جوئی کے لیے اپنی جان بھی بیچ دیتے ہیں اور اللہ کے بندوں پر بڑا مہربان ہے
Jalandhry	اور کوئی شخص ایسا ہے کہ خدا کی خوشنودی حاصل کرنے کے لئے اپنی جان بیچ ڈالتا ہے اور خدا بندوں پر بہت مہربان ہے
YusufAli	And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees.
M.Khan	And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of Kindness to (His) slaves.
Pickthal	And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.
Shakir	And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

### يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿208﴾

يَا أَيُّهَا	O you	الَّذِينَ	who	آمَنُوا	believe
ادْخُلُوا	enter	فِي	into	السِّلْمِ	Islam
كَافَّةً	wholly (completely)	وَلَا	and do not	تَتَّبِعُوا	(you) follow
خُطُوَاتِ	footsteps	الشَّيْطَانِ ۚ	(of) Satan	إِنَّهُ	indeed he (is)
لَكُمْ	for you	عَدُوٌّ	enemy	مُبِينٌ	open

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adkhulū Fī As-Silmi Kāffatan Wa Lā Tattabi'ū Khūṭuwāti Ash-Shayṭāni 'Innahu Lakum `Adūwun Mubīnun
AhmedAli	اے ایمان والو! اسلام میں سارے کے سارے داخل ہو جاؤ اور شیطان کے قدموں کی پیروی نہ کرو کیوں کہ وہ تمہارا صریح دشمن ہے
Jalandhry	مومنو! اسلام میں پورے پورے داخل ہو جاؤ اور شیطان کے پیچھے نہ چلو وہ تو تمہارا صریح دشمن ہے

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The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.
M.Khan	O you who believe! Enter perfectly in Islām (by obeying all the rules and regulations of the Islāmic religion) and follow not the footsteps of Shaitān (Satan). Verily! He is to you a plain enemy.
Pickthal	O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.
Shakir	O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.

## فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿209﴾

after	مِنْ بَعْدِ	you slide back	زَلَلْتُمْ	and if	فَإِنْ
the clear signs	الْبَيِّنَاتُ	came to you	جَاءَتْكُمْ	what	مَا
Allah	اللَّهُ	indeed	أَنَّ	then know	فَاعْلَمُوا
		All-Wise	حَكِيمٌ	(is) All-Mighty	عَزِيزٌ

Translit	<i>Fa'in Zalaltum Min Ba'di Mā Jā'atku Al-Bayyinātu Fā'lamū 'Anna Allāha 'Azīzun Ḥakīmūn</i>
AhmedAli	پھر اگر تم کھلی کھلی نشانیاں آجانے کے بعد بھی پھسل گئے تو جان لو کہ اللہ غالب حکمت والا ہے
Jalandhry	پھر اگر تم احکام روشن پہنچ جانے کے بعد لڑکھڑاہاؤ تو جان جاؤ کہ خدا غالب (اور) حکمت والا ہے
YusufAli	If ye backslide after the clear (signs) have come to you, then know that Allah is Exalted in Power, Wise.
M.Khan	Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'ān, and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise.
Pickthal	And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.
Shakir	But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

## هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿210﴾

except	إِلَّا	they wait for (anything else)	يَنْظُرُونَ	do	هَلْ
Allah	اللَّهُ	could come to them	يَأْتِيَهُمْ	that	أَنْ
of	مِنْ	shadows	ظُلَلٍ	in	فِي
and will be decided	وَقُضِيَ	(and) the angels	وَالْمَلَائِكَةُ	the clouds	الْغَمَامِ
Allah	اللَّهُ	and to	وَإِلَى	the matter	الْأَمْرِ ۚ
		the matter	الْأُمُورُ	are returned	تُرْجَعُ

Translit	<i>Hal Yanẓurūna 'Illā 'An Ya'tiyahumu Allāhu Fī Ḥulalīn Mina Al-Ghamāmi Wa Al-Malā'ikatu Wa Qudīya Al-'Amru Wa 'Ilā Allāhi Turja'u Al-'Umūru</i>
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	کیا وہ انتظار کرتے ہیں کہ اللہ ان کے سامنے بادلوں کے سایہ میں آمو جو ہو اور فرشتے بھی آجائیں اور کام پورا ہو جائے اور سب باتیں اللہ ہی کے اختیار میں ہیں
Jalandhry	کیا یہ لوگ اسی بات کے منتظر ہیں کہ ان پر خدا (کا عذاب) بدل کے سببانوں میں آنازل ہو اور فرشتے بھی (اتر آئیں) اور کام تمام کر دیا جائے اور سب کاموں کا رجوع خدا ہی کی طرف ہے
YusufAli	Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision).
M.Khan	Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).
Pickthal	Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).
Shakir	They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿211﴾

(of) Israel	إِسْرَائِيلَ	Children	بَنِي	ask	سَلْ
of	مِنْ	We gave them	آتَيْنَاهُمْ	how many	كَمْ
changes	يُبَدِّلْ	and whoever	وَمَنْ	clear signs	آيَةٍ بَيِّنَةٍ ۖ
after	مِنْ بَعْدِ	of Allah	اللَّهُ	the Favour	نِعْمَةٍ
then indeed	فَإِنَّ	has come to him	جَاءَتْهُ	that	مَا
(in) punishment	الْعِقَابِ	(is) Severe	شَدِيدُ	Allah	اللَّهُ

Translit	Sal Banī 'Isrā'īla Kam 'Ātaynāhum Min 'Āyatīn Bayyinatīn Wa Man Yubaddil Ni'mata Allāhi Min Ba'di Mā Jā'at/hu Fa'inna Allāha <u>Shadīdu</u> Al- Iqābi
AhmedAli	بنی اسرائیل سے پوچھیے کہ ہم نے انہیں کتنی روشن دلیلیں دیں اور جو اللہ کی نعمت کو بدل دیتا ہے بعد اس کے کہ وہ اس کے پاس آپکی ہو تو بے شک اللہ سخت عذاب دینے والا ہے
Jalandhry	(اے محمد) بنی اسرائیل سے پوچھو کہ ہم نے ان کو کتنی کھلی نشانیاں دیں۔ اور جو شخص خدا کی نعمت کو اپنے پاس آنے کے بعد بدل دے تو خدا سخت عذاب کرنے والا ہے
YusufAli	Ask the Children of Israel how many Clear (Signs) We have sent to them. But if anyone after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.
M.Khan	Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it had come to him, [e.g. renounces the Religion of Allāh (Islām) and accepts Kufr (disbelief),] then surely, Allāh is Severe in punishment.
Pickthal	Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.
Shakir	Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۖ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿212﴾

disbelieved	كَفَرُوا	for those who	لِلَّذِينَ	beautified is	زَيْنَ
at	مِنْ	and they scoff	وَيَسْخَرُونَ	the worldly life	الْحَيَاةَ الدُّنْيَا
but those who	وَالَّذِينَ	believed	آمَنُوا ۖ	those who	الَّذِينَ
(on) the Day	يَوْمَ	(will be) above them	فَوْقَهُمْ	became pious	اتَّقَوْا
grants (provides)	يَرْزُقُ	and Allah	وَاللَّهُ	(of) Resurrection	الْقِيَامَةِ ۗ
without	بِغَيْرِ	He wills	يَشَاءُ	to whom	مَنْ
				measure	حِسَابٍ

Translit	Zuyyina Lilladhīna Kafarū Al-Ḥayātu Ad-Dunyā Wa Yaskharūna Mina Al-Ladhīna 'Āmanū Wa Al-Ladhīna Attaqaw Fawqahum Yawma Al-Qiyāmati Wa Allāhu Yarzuqu Man Yashā'u Bighayri Ḥisābin
AhmedAli	کافروں کو دنیا کی زندگی بھلی لگتی ہے اور وہ ان لوگوں کا مذاق اڑاتے ہیں جو ایمان لائے حالانکہ جو لوگ پرہیزگار ہیں وہ قیامت کے دن ان سے بالاتر ہوں گے اور اللہ ہر چاہے بے حساب رزق دیتا ہے
Jalandhry	اور جو کافر ہیں ان کے لئے دنیا کی زندگی خوشامکر دی گئی ہے اور وہ مومنوں سے تمسخر کرتے ہیں لیکن جو پرہیزگار ہیں وہ قیامت کے دن ان پر غالب ہوں گے اور خدا جس کو چاہتا ہے بے شمار رزق دیتا ہے
YusufAli	The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will.
M.Khan	Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His Bounty, Blessings, Favours, Honours, on the Day of Resurrection) to whom He wills without limit.
Pickthal	Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.
Shakir	The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ

الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿213﴾

Community	أُمَّةٌ	Mankind	النَّاسُ	Were	كَانَ
Allah	اللَّهُ	and sent	فَبَعَثَ	One	وَاحِدَةً
and warners	وَمُنْذِرِينَ	(as) heralds of glad tidings	مُبَشِّرِينَ	the Prophets	النَّبِيِّينَ
the Book	الْكِتَابَ	with them	مَعَهُمْ	and sent	وَأَنْزَلَ
Between	بَيْنَ	to judge	لِيَحْكُمَ	with the truth	بِالْحَقِّ
they differed	اِخْتَلَفُوا	in what	فِيمَا	People	النَّاسِ
differ	اِخْتَلَفَ	and did not	وَمَا	(in it)	فِيهِ ۚ
those	الَّذِينَ	except	إِلَّا	in it	فِيهِ
that	مَا	after	مِنْ بَعْدِ	who were given (the Book)	أُوتُوهُ
through hatred	بَغْيًا	the clear proofs	الْبَيِّنَاتُ	came to them	جَاءَتْهُمْ
Allah	اللَّهُ	then guided	فَهَدَى	one to them	بَيْنَهُمْ ۖ
to what	لِمَا	believed	آمَنُوا	those who	الَّذِينَ
of	مِنْ	in it	فِيهِ	they differed	اِخْتَلَفُوا
and Allah	وَاللَّهُ	by His leave	بِإِذْنِهِ ۗ	the truth	الْحَقِّ
He wills	يَشَاءُ	whom	مَنْ	guides	يَهْدِي
Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ	to	إِلَى

Translit	Kāna An-Nāsu 'Ummatan Wāḥidatan Faba`athā Allāhu An-Nabīyīna Mubashshirīna Wa Mundhirīna Wa 'Anzala Ma`ahumu Al-Kitāba Bil-Ḥaqqi Liyahkuma Bayna An-Nāsi Fīmā Akhtalafū Fīhi Wa Mā Akhtalafa Fīhi 'Illā Al-Ladhīna 'Utūhu Min Ba`di Mā Jā'at/humu Al-Bayyinātu Baghyāan Baynahum Fahadā Allāhu Al-Ladhīna 'Āmanū Limā Akhtalafū Fīhi Mina Al-Ḥaqqi Bi'idhnihi Wa Allāhu Yahdī Man Yashā'u Ilā Ṣirāṭin Mustaqīmīn
AhmedAli	سب لوگ ایک دین پر تھے پھر اللہ نے انبیاء نوٹھری دیئے والے اور ڈرانے والے بھیجے اور ان کے ساتھ سچی کتابیں نازل کیں تاکہ لوگوں میں اس بات میں فیصلہ کرے جس میں اختلاف کرتے تھے اور اس میں اختلاف نہیں کیا مگر انہیں لوگوں نے جنہیں وہ (کتاب) دی گئی تھی اس کے بعد کہ ان کے پاس روشن دلیلیں آپکی تھیں آپس کی ضد کی وجہ سے پھر اللہ نے اپنے حکم سے ہدایت کی ان کو جو ایمان والے ہیں اس حق بات کی جس میں وہ اختلاف کر رہے تھے اور اللہ جسے چاہے سیدھے راستے کی ہدایت کرتا ہے
Jalandhry	(پہلے تو سب) لوگوں کا ایک ہی مذہب تھا (لیکن وہ آپس میں اختلاف کرنے لگے) تو خدا نے (ان کی طرف) بشارت دیئے والے اور ڈر سنانے والے پیغمبر بھیجے اور ان پر سچائی کے ساتھ کتابیں نازل کیں تاکہ جن امور میں لوگ اختلاف کرتے تھے ان کا ان میں فیصلہ کر دے۔ اور اس میں اختلاف بھی انہیں لوگوں نے کیا جن کو کتاب دی گئی تھی باوجود یہ کہ ان کے پاس کھلے ہوئے احکام آپکے تھے (اور یہ اختلاف انہوں نے صرف) آپس کی ضد سے (کیا) تو جس

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	امرتق میں وہ اختلاف کرتے تھے خدا نے اپنی مہربانی سے مومنوں کو اس کی راہ دکھا دی۔ اور خدا جس کو چاہتا ہے سیدھا راستہ دکھا دیتا ہے
Yusuf Ali	Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the believers to the Truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.
M. Khan	Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.
Pickthal	Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.
Shakir	(All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ  
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ  
قَرِيبٌ ﴿٢١٤﴾

that	أَنْ	you think	حَسِبْتُمْ	or	أَمْ
while has not yet	وَلَمَّا	Paradise	الْجَنَّةَ	you will enter	تَدْخُلُوا
(of) those who	الَّذِينَ	the like	مَثَلُ	come to you	يَأْتِكُمْ
befell them	مَسَّتْهُمُ	before you	مِنْ قَبْلِكُمْ	passed away	خَلَوْا
and were (so) shaken	وَزُلْزِلُوا	and affliction	وَالضَّرَاءُ	adversity	الْبَأْسَاءُ
the Messenger	الرَّسُولُ	said	يَقُولُ	that even	حَتَّى
with him	مَعَهُ	believed	آمَنُوا	and those who	وَالَّذِينَ
(of) Allah	اللَّهُ ۚ	Help	نَصْرُ	when (will come)	مَتَى
Help	نَصْرَ	certainly	إِنَّ	yes	أَلَا
		(is) near	قَرِيبٌ	(of) Allah	اللَّهُ

Translit	'Am Ḥasibtum 'An Tadkhulū Al-Jannata Wa Lammā Ya'tikum Mathalu Al-Ladhīna Khalaw Min Qablikum Massat/humu Al-Ba'sā'u Wa Ad-Ḍarrā'u Wa Zulzilū Ḥattā Yaqūla Ar-Rasūlu Wa Al-Ladhīna 'Āmanū Ma'ahu Matā Naşru Allāhi 'Alā 'Inna Naşra Allāhi Qarībun
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AhmedAli	کیا تم خیال کرتے ہو کہ جنت میں داخل ہو جاؤ گے حالانکہ تمہیں وہ (حالات) پیش نہیں آئے جو ان لوگوں کو پیش آئے جو تم سے پہلے ہو گزرے ہیں انہیں سختی اور تکلیف پہنچی اور بلا دیئے گئے یہاں تک کہ رسول اور جو اس کے ساتھ ایمان لائے تھے بول اٹھے کہ اللہ کی مدد کب ہوگی سنو بے شک اللہ کی مدد قریب ہے
Jalandhry	کیا تم یہ خیال کرتے ہو کہ (یوں ہی) بہشت میں داخل ہو جاؤ گے اور ابھی تم کو پہلے لوگوں کی سی (مشکلیں) تو پیش آتی ہی نہیں۔ ان کو (بڑی بڑی) سختیاں اور تکلیفیں پہنچیں اور وہ (صوبتوں میں) بلا بلا دیئے گئے۔ یہاں تک کہ پیغمبر اور مومن لوگ جو ان کے ساتھ تھے سب پکار اٹھے کہ کب خدا کی مدد آئے گی۔ دیکھو خدا کی مدد (عن) قریب (آئی) پابندی ہے
YusufAli	Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! verily the help of Allah is (always) near!
M.Khan	Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near!
Pickthal	Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.
Shakir	Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

they should spend	يُنْفِقُونَ ۖ	what	مَاذَا	they ask you	يَسْأَلُونَكَ
you spend	أَنْفَقْتُمْ	whatever	مَا	say	قُلْ
(is) for parents	فِلِلْوَالِدَيْنِ	wealth (good)	خَيْرٍ	of	مِنْ
and the needy	وَالْمَسْكِينِ	and the orphans	وَالْيَتَامَىٰ	and kindered	وَالْأَقْرَبِينَ
you do	تَفْعَلُوا	and whatever	وَمَا	and the wayfarer	وَابْنِ السَّبِيلِ ۚ
Indeed	فَإِنَّ	Good	خَيْرٍ	Of	مِنْ
(is) Well-Informed	عَلِيمٌ	of it	بِهِ	Allah	اللَّهُ

Translit	Yas'alūnaka Mādha Yunfiqūna Qul Mā 'Anfaqtum Min <u>Khayrin</u> Falilwālidayni Wa Al-'Aqrabīna Wa Al-Yatāmā Wa Al-Masākīni Wa <u>Abni</u> As-Sabīli Wa Mā Tafalū Min <u>Khayrin</u> Fa'innaAllāha Bihi `Alīmun
AhmedAli	آپ سے پوچھتے ہیں کیا خرچ کریں کہہ دو جو مال بھی تم خرچ کرو وہ ماں باپ اور رشتہ داروں اور یتیموں اور محتاجوں اور مسکینوں کا حق ہے اور جو نیکی تم کرتے ہو

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	سو بے شک اللہ خوب جانتا ہے
Jalandhry	(اے محمد ﷺ) لوگ تم سے پوچھتے ہیں کہ (خدا کی راہ میں) کس طرح کا مال خرچ کریں۔ کہہ دو کہ (جو پابو خرچ کرو لیکن) جو مال خرچ کرنا چاہو وہ (درجہ بدرجہ اہل استحقاق یعنی) ماں باپ اور قریب کے رشتے داروں کو اور یتیموں کو اور محتاجوں کو اور مسافروں کو (سب کو دو) اور جو بھلائی تم کرو گے خدا اس کو جانتا ہے
YusufAli	They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good—Allah knoweth it well.
M.Khan	They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.
Pickthal	They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.
Shakir	They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

کُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿216﴾

fighting	الْقِتَالُ	for you	عَلَيْكُمْ	is ordained	کُتِبَ
for you	لَكُمْ	dislike	كُرْهٌ	though it is	وَهُوَ
you dislike	تَكْرَهُوا	that	أَنْ	and it may be	وَعَسَىٰ
good	خَيْرٌ	and it (is)	وَهُوَ	a thing	شَيْئًا
that	أَنْ	and it may be	وَعَسَىٰ	for you	لَكُمْ
and it (is)	وَهُوَ	a thing	شَيْئًا	you like	تُحِبُّوا
and Allah	وَاللَّهُ	for you	لَكُمْ	bad	شَرٌّ
do not	لَا	but you	وَأَنْتُمْ	knows	يَعْلَمُ
				know	تَعْلَمُونَ

Translit	Kutiba `Alaykumu Al-Qitālu Wa Huwa Kurhun Lakum Wa `Asá 'An Takrahū <u>Shay'</u> āan Wa Huwa <u>Khayrun</u> Lakum Wa `Asá 'An Tuḥibbū <u>Shay'</u> āan Wa Huwa <u>Sharrun</u> Lakum Wa Allāhu Ya`lamu Wa 'Antum Lā Ta`lamūna
AhmedAli	تم پر جہاد فرض کیا گیا ہے اور وہ تمہیں ناگوار ہے اور ممکن ہے تم کسی چیز کو ناگوار سمجھو اور وہ تمہارے لیے بہتر ہو اور ممکن ہے کہ تم کسی چیز کو پسند کرو اور وہ تمہارے لیے مضر ہو اور اللہ ہی جانتا ہے اور تم نہیں جانتے
Jalandhry	(مسلمانو) تم پر (خدا کے رستے میں) لڑنا فرض کر دیا گیا ہے وہ تمہیں ناگوار تو ہو گا مگر عجب نہیں کہ ایک چیز تم کو بری لگے اور وہ تمہارے حق میں بھلی ہو اور عجب نہیں کہ ایک چیز تم کو بھلی لگے اور وہ تمہارے لئے مضر ہو۔ اور ان باتوں کو (خدا ہی بہتر جانتا ہے اور تم نہیں جانتے
YusufAli	Fighting is prescribed for you and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth and ye know not.

M.Khan	Jihād (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.
Pickthal	Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.
Shakir	Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ  
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ  
يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ  
كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا

### خَالِدُونَ ﴿217﴾

يَسْأَلُونَكَ	they ask you	عَنِ	about	الشَّهْرِ الْحَرَامِ	the prohibited (sacred) Month
قِتَالٍ	fighting	فِيهِ ۖ	in it	قُلْ	say
قِتَالٌ	fighting	فِيهِ	in it	كَبِيرٌ ۖ	(is) a great/grave (offence)
وَصَدٌّ	and preventing	عَنْ	from	سَبِيلِ	Way
اللَّهِ	(of) Allah	وَكُفْرٌ	and disbelieving	بِهِ	(in) Him
وَالْمَسْجِدِ	the mosque	الْحَرَامِ	the Sacred	وَإِخْرَاجُ	and expelling
أَهْلِهِ	its inhabitants	مِنْهُ	from it	أَكْبَرُ	(is) greater (offence)
عِنْدَ	with (in the sight of)	اللَّهِ ۚ	Allah	وَالْفِتْنَةُ	and persecution
أَكْبَرُ	(is) greater (more heinous)	مِنْ	than	الْقَتْلِ ۚ	killing
وَلَا	and not	يَزَالُونَ	they will cease	يُقَاتِلُونَكُمْ	fighting you
حَتَّى	till	يَرُدُّوكُمْ	they turn you back	عَنْ	from
دِينِكُمْ	your religion	إِنِ	if	اسْتَطَاعُوا ۚ	they can
وَمَنْ	and whoso	يَرْتَدِدْ	turns away	مِنْكُمْ	of you
عَنْ	from	دِينِهِ	his religion	فَيَمُتْ	and dies
وَهُوَ	while he is	كَافِرٌ	disbeliever	فَأُولَٰئِكَ	such are those (as)
حَبِطَتْ	rendered vain	أَعْمَالُهُمْ	their works	فِي	in

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

and those	وَأُولَئِكَ	and the Hereafter	وَالْآخِرَةِ ۚ	(this) world	الدُّنْيَا
they	هُمْ	(of) te Fire	النَّارِ ۚ	are inhabitants	أَصْحَابُ
		will abide forever	خَالِدُونَ	in it	فِيهَا

Translit	<i>Yas'alūnaka 'Ani Ash-Shahri Al-Ḥarāmi Qitālin Fīhi Qul Qitālun Fīhi Kabīrun Wa Ṣaddun 'An Sabīli Allāhi Wa Kufrun Bihi Wa Al-Masjidi Al-Ḥarāmi Wa 'Ikhrāju 'Ahlihi Minhu 'Akbaru 'Inda Allāhi Wa Al-Fitnatu 'Akbaru Mina Al-Qatli Wa Lā Yazālūna Yuqātilūnakum Ḥattā Yaruddūkum 'An Dīnikum 'Ini Aṣṭāṭā'ū Wa Man Yartadid Minkum 'An Dīnihi Fayamut Wa Huwa Kāfirun Fa'ulā'ika Ḥabiṭat 'A'māluhum Fī Ad-Dunyā Wa Al-'Akhīrati Wa 'Ulā'ika 'Aṣḥābu An-Nāri Hum Fīhā Khālidūna</i>
AhmedAli	آپ سے حرمت والے مہینے میں لڑائی کے متعلق پوچھتے ہیں کہ دو اس میں لڑنا بڑا (گناہ) ہے اور اللہ کے راستے سے روکنا اور اس کا انکار کرنا اور مسجد حرام سے روکنا اور اس کے رہنے والوں کو اس میں سے نکالنا اللہ کے نزدیک اس سے بڑا گناہ ہے اور فتنہ انگیزی تو قتل سے بھی بڑا جرم ہے اور وہ تم سے ہمیشہ لڑتے رہیں گے یہاں تک کہ تمہیں تمہارے دین سے پھیر دیں اگر ان کا بس چلے اور جو تم میں سے اپنے دین سے پھر جائے پھر کافر ہی مر جائے پس یہی وہ لوگ ہیں کہ ان کے عمل دنیا اور آخرت میں ضائع ہو گئے اور وہی دوزخی ہیں جو اسی میں ہمیشہ رہیں گے
Jalandhry	(اے محمد ﷺ) لوگ تم سے عزت والے مہینوں میں لڑائی کرنے کے بارے میں دریافت کرتے ہیں کہ دو کہ ان میں لڑنا بڑا (گناہ) ہے اور خدا کی راہ سے روکنا اور اس سے کفر کرنا اور مسجد حرام (یعنی خانہ کعبہ میں جانے) سے (بند کرنا)۔ اور اہل مسجد کو اس میں سے نکال دینا (جو یہ کفار کرتے ہیں) خدا کے نزدیک اس سے بھی زیادہ (گناہ) ہے۔ اور فتنہ انگیزی تو زیری سے بھی بڑھ کر ہے۔ اور یہ لوگ ہمیشہ تم سے لڑتے رہیں گے یہاں تک کہ اگر مقدور رکھیں تو تم کو تمہارے دین سے پھیر دیں۔ اور جو کوئی تم میں سے اپنے دین سے پھر کر (کافر ہو) جائے گا اور کافر ہی مرے گا تو ایسے لوگوں کے اعمال دنیا اور آخرت دونوں میں برباد ہو جائیں گے اور یہی لوگ دوزخ (میں جانے) والے ہیں جس میں ہمیشہ رہیں گے
YusufAli	They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.
M.Khan	They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid-Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."
Pickthal	They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.
Shakir	They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ  
غَفُورٌ رَّحِيمٌ ﴿218﴾

believed	آمَنُوا	those who	الَّذِينَ	berily	إِنَّ
and strove	وَجَاهَدُوا	emigrated	هَاجَرُوا	and those who	وَالَّذِينَ
(of) Allah	اللَّهُ	Way	سَبِيلِ	in	فِي
the Mercy	رَحْمَتَ	hope (for)	يَرْجُونَ	those	أُولَٰئِكَ
(is) Oft-Forgiving	غَفُورٌ	and Allah	وَاللَّهُ	(of) Allah	اللَّهُ ۚ
				Most Merciful	رَّحِيمٌ

Translit	'Inna Al-Ladhīna 'Āmanū Wa Al-Ladhīna Hājarū Wa Jāhadū Fī Sabīli Allāhi 'Ūlā'ika Yarjūna Rahmata Allāhi Wa Allāhu Ghafūrun Raḥīmūn
AhmedAli	بے شک جو لوگ ایمان لائے اور جنہوں نے ہجرت کی اور اللہ کی راہ میں جہاد کیا وہی اللہ کی رحمت کے امیدوار ہیں اور اللہ بڑا بخشنے والا نہایت رحم والا ہے
Jalandhry	جو لوگ ایمان لائے اور خدا کے لئے وطن چھوڑ گئے اور (کھارے) جنگ کرتے رہے وہی خدا کی رحمت کے امیدوار ہیں۔ اور خدا بخشنے والا (اور) رحمت کرنے والا ہے
YusufAli	Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,—they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful.
M.Khan	Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.
Pickthal	Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
Shakir	Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

﴿٢١٩﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ ۚ كَذٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ ﴿219﴾

intoxicants	الْخَمْرِ	about	عَنِ	they ask you	يَسْأَلُونَكَ
in both	فِيهِمَا	say	قُلْ	and games of chance	وَالْمَيْسِرِ ۖ
and benefits	وَمَنَافِعُ	(is) great	كَبِيرٌ	evil/sin	إِثْمٌ
(is) great	أَكْبَرُ	and their evil	وَإِثْمُهُمَا	for men	لِلنَّاسِ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

and they ask you	وَيَسْأَلُونَكَ	their benefit	نَفْعِهِمَا ۖ	than	مِنْ
say	قُلْ	they should spend	يُنْفِقُونَ	what (how much)	مَاذَا
makes clear	يُبَيِّنُ	thus	كَذَلِكَ	the surplus	الْعَفْوُ ۖ
(His) revelations	الآيَاتِ	to you	لَكُمْ	Allah	اللَّهُ
		reflect	تَتَفَكَّرُونَ	so that you may	لَعَلَّكُمْ

Translit	Yas'alūnaka `Ani Al- <u>Khamri</u> Wa Al-Maysiri Qul Fthimā 'Ithmun Kabīrun Wa Manāfi`u Lilnnāsi Wa 'Ithmuhumā 'Akbaru Min Naf'ihimā Wa Yas'alūnaka Mādhā Yunfiqūna Quli Al-'Afwa Kadhālika Yubayyinu Allāhu Lakumu Al-'Āyāti La'allakum Tatafakkarūna				
AhmedAli	آپ سے شراب اور جوئے کے متعلق پوچھتے ہیں کہ دوان میں بڑا گناہ ہے اور لوگوں کے لیے کچھ فائدے بھی ہیں اور ان کا گناہ ان کے نفع سے بہت بڑا ہے اور آپ سے پوچھتے ہیں کہ کیا خرچ کریں کہہ دو جو زیادہ ہو ایسے ہی اللہ تمہارے لیے آیتیں کھول کر بیان کرتا ہے تاکہ تم غور کرو				
Jalandhry	(اے پیغمبر) لوگ تم سے شراب اور جوئے کا حکم دریافت کرتے ہیں۔ کہہ دو کہ ان میں نقصان بڑے ہیں اور لوگوں کے لئے کچھ فائدے بھی ہیں مگر ان کے نقصان فائدوں سے کہیں زیادہ ہیں اور یہ بھی تم سے پوچھتے ہیں کہ (خدا کی راہ میں) کون سا مال خرچ کریں۔ کہہ دو کہ جو ضرورت سے زیادہ ہو۔ اس طرح خدا تمہارے لئے اپنے احکام کھول کھول کر بیان فرماتا ہے تاکہ تم سوچو				
YusufAli	They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider.—				
M.Khan	They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit, for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought."				
Pickthal	They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.				
Shakir	They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder				

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and theHereafter	وَالْآخِرَةِ ۖ	(this) world	الدُّنْيَا	on	فِي
orphans	الْيَتَامَىٰ ۖ	about	عَنِ	and they ask you	وَيَسْأَلُونَكَ
for them	لَهُمْ	(seeking) good	إِصْلَاحٌ	say	قُلْ
you intermix with them (your affairs)	تُخَالِطُوهُمْ	and if	وَإِنْ	(is) best	خَيْرٌ ۖ
knows	يَعْلَمُ	and Allah	وَاللَّهُ	then (they are) your brothers	فَإِخْوَانُكُمْ



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

					ع
the well-wisher	الْمُصْلِحِ	from	مِنْ	the mischievous	الْمُفْسِدِ
Allah	اللَّهُ	had willed	شَاءَ	and	وَلَوْ
Allah	اللَّهُ	indeed	إِنَّ	He could have put you in difficulties	لَأُعْزِّتَكُمْ
		All-Wise	حَكِيمٍ	(is) All-Mighty	عَزِيزٌ

Translit	<i>Fī Ad-Dunyā Wa Al-'Ākhirati Wa Yas'alūnaka 'Ani Al-Yatāmā Qul 'Islāhun Lahum Khayrun Wa 'In Tukhālīṭūhum Fa'ikhwānukum Wa Allāhu Ya'lamu Al-Muḥṣida Mina Al-Muḥṣiḥi Wa Law Shā'a Allāhu La'a'natakum 'Inna Allāha 'Azīzun Ḥakīmūn</i>
AhmedAli	دنیا اور آخرت کے بارے میں اور یتیموں کے متعلق آپ سے پوچھتے ہیں کہہ دو ان کی اصلاح کرنا بہتر ہے اور اگر تم انہیں ملا لو تو وہ تمہارے بھائی ہیں اور اللہ بگاڑنے والے کو اصلاح کرنے والے سے جانتا ہے اور اگر اللہ چاہتا تو تمہیں تکلیف میں ڈالتا بے شک اللہ غالب حکمت والا ہے
Jalandhry	(یعنی) دنیا اور آخرت (کی باتوں) میں (غور کرو)۔ اور تم سے یتیموں کے بارے میں دریافت کرتے ہیں کہہ دو کہ ان کی (حالت کی) اصلاح بہت اچھا کام ہے۔ اور اگر تم ان سے مل جل کر رہنا (یعنی خرچ اکھٹا رکھنا) چاہو تو وہ تمہارے بھائی ہیں اور خدا خوب جانتا ہے کہ خرابی کرنے والا کون ہے اور اصلاح کرنے والا کون۔ اور اگر خدا چاہتا تو تم کو تکلیف میں ڈال دیتا۔ بے شک خدا غالب (اور) حکمت والا ہے
YusufAli	(Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished He could have put you into difficulties: He is indeed Exalted in Power Wise."
M.Khan	In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."
Pickthal	Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
Shakir	On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا  
تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ  
يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٢٢١﴾

idolateresses	الْمُشْرِكَاتِ	marry	تَنْكِحُوا	and do not	وَلَا
and indeed a slave	وَلَأَمَةٌ	they believe	يُؤْمِنَنَّ	until	حَتَّى



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The Cow

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than	مِنْ	(is) better	خَيْرٌ	believing	مُؤْمِنَةٌ
she pleases (allures) you	أَعْجَبَتْكُمْ ۖ	even though	وَلَوْ	an idolatress	مُشْرِكَةٍ
(to) idolaters	الْمُشْرِكِينَ	give in marriage your women	تُنكِحُوا	and do not	وَلَا
and indeed a slave	وَلَعَبْدٌ	they believe	يُؤْمِنُوا ۚ	until	حَتَّىٰ
than	مِنْ	(is) better	خَيْرٌ	believing	مُؤْمِنٌ
he pleases you	أَعْجَبَكُمْ ۖ	even though	وَلَوْ	an idolater	مُشْرِكٍ
to	إِلَىٰ	invite (you)	يَدْعُونَ	those	أُولَٰئِكَ
invites (you)	يَدْعُو	and Allah	وَاللَّهُ	the Fire	النَّارِ ۖ
and (to) forgiveness	وَالْمَغْفِرَةِ	Paradise	الْجَنَّةِ	to	إِلَىٰ
His Verses	آيَاتِهِ	and He makes clear	وَيُبَيِّنُ	by His Leave	بِإِذْنِهِ ۖ
remember	يَتَذَكَّرُونَ	so that they may	لَعَلَّهُمْ	for people (to mankind)	لِلنَّاسِ

Translit	<i>Wa Lā Tankihū Al-Mushrikāti Ĥattā Yu'uminna Wa La'amatun Mu'uminatun Khayrun MinMushrikatin Wa Law 'A`jabatkum Wa Lā Tunkiḥū Al-Mushrikīna Ĥattā Yu'uminū Wa La`abdun Mu'uminun Khayrun Min Mushrikin Wa Law 'A`jabakum 'Ulā'ika Yad`ūna 'Ilā An-Nāri Wa Allāhu Yad`ū 'Ilā Al-Jannati Wa Al-Maghfirati Bi'idḥnihi Wa Yubayyinu 'ĀyātihiLilnnāsi La`allahum Yatadhakkarūna</i>
AhmedAli	اور مشرک عورتیں جب تک ایمان نہ لائیں ان سے نکاح نہ کرو اور مشرک عورتوں سے ایمان دار لونڈی بہتر ہے گو وہ تمہیں بھلی معلوم ہو اور مشرک مردوں سے نکاح نہ کرو یہاں تک کہ وہ ایمان لائیں اور البتہ مومن غلام مشرک سے بہتر ہے اگرچہ وہ تمہیں اچھا ہی لگے یہ لوگ دوزخ کی طرف بلاتے ہیں اور اللہ جنت اور بخشش کی طرف اپنے حکم سے بلاتا ہے اور لوگوں کے لیے اپنی آیتیں کھول کر بیان کرتا ہے تاکہ وہ نصیحت حاصل کریں
Jalandhry	اور (مومنو) مشرک عورتوں سے جب تک کہ ایمان نہ لائیں نکاح نہ کرنا۔ کیونکہ مشرک عورت خواہ تم کو کبھی ہی بھلی لگے اس سے مومن لونڈی بہتر ہے۔ اور (اسی طرح) مشرک مرد جب تک ایمان نہ لائیں مومن عورتوں کو ان کو زوجیت میں نہ دینا کیونکہ مشرک (مرد) سے خواہ وہ تم کو کیسا ہی بھلا لگے مومن غلام بہتر ہے۔ یہ (مشرک لوگوں کو) دوزخ کی طرف بلاتے ہیں۔ اور خدا اپنی مہربانی سے بہشت اور بخشش کی طرف بلاتا ہے۔ اور اپنے حکم لوگوں سے کھول کھول کر بیان کرتا ہے تاکہ نصیحت حاصل کریں
YusufAli	Do not marry unbelieving women until they believe; a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they receive admonition
M.Khan	And do not marry Al-Mushrikāt (idolatresses, etc.) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikūn till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikūn) invite you to the Fire, but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.
Pickthal	Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.

Shakir	And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.
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وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

menstruation	الْمَحِيضِ ۖ	about	عَنِ	and they ask you	وَيَسْأَلُونَكَ
noxiousness (illness)	أَذًى	it (is)	هُوَ	say	قُلْ
during	فِي	(from) women	النِّسَاءَ	so keep away	فَاعْتَزِلُوا
approach them	تَقْرُبُوهُنَّ	and do not	وَلَا	menstruation	الْمَحِيضِ ۖ
and when	فَإِذَا	they are cleansed	يَطْهَرْنَ ۚ	till	حَتَّىٰ
as	مِنْ حَيْثُ	then come (go) to them	فَأْتُوهُنَّ	they are cleansed	تَطَهَّرْنَ
verily	إِنَّ	Allah	اللَّهُ ۚ	commanded you	أَمَرَكُمُ
those who repent	التَّوَّابِينَ	loves	يُحِبُّ	Allah	اللَّهُ
		those who purify themselves	الْمُتَطَهِّرِينَ	and loves	وَيُحِبُّ

Translit	<i>Wa Yas'alūnaka `Ani Al-Mahīdi Qul Huwa 'Adhāan Fā`tazilū An-Nisā' Fī Al-Mahīdi Wa Lā Taqrabūhunna Ḥattā Yaṭhurna Fa'idhā Taṭahharna Fa'tūhunna Min Ḥaythu 'Amarakumu Allāhu 'Inna Allāha Yuhibbu At-Tawwābīna Wa Yuhibbu Al-Mutaṭahhirīna</i>
AhmedAli	اور آپ سے حیض کے بارے میں پوچھتے ہیں کہ دوہ نجاست ہے پس حیض میں عورتوں سے علیحدہ رہو اور ان کے پاس نہ جاؤ یہاں تک کہ وہ پاک ہو لیں پھر جب وہ پاک ہو جائیں تو ان کے پاس جاؤ جہاں سے اللہ نے تمہیں حکم دیا ہے بے شک اللہ توبہ کرنے والوں کو دوست رکھتا ہے اور بہت پاک رہنے والوں کو دوست رکھتا ہے
Jalandhry	اور تم سے حیض کے بارے میں دریافت کرتے ہیں۔ کہہ دو کہ وہ تو نجاست ہے۔ سو ایام حیض میں عورتوں سے کنارہ کش رہو۔ اور جب تک پاک نہ ہو جائیں ان سے مقاربت نہ کرو۔ ہاں جب پاک ہو جائیں تو جس طریق سے خدا نے ارشاد فرمایا ہے ان کے پاس جاؤ۔ کچھ شک نہیں کہ خدا توبہ کرنے والوں اور پاک صاف رہنے والوں کو دوست رکھتا ہے
YusufAli	They ask thee concerning women's courses. Say: They are a hurt and a pollution; so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time or place ordained for you by Allah. for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
M.Khan	They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is

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Sura # 2 – 286 Verses - Makkah

سورة البقرة

	in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).
Pickthal	They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.
Shakir	And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ  
مُلَاقُوهُ ۚ وَبَشِّرِ الْمُؤْمِنِينَ ﴿223﴾

for you	لَكُمْ	(are) (as) a tilth	حَرْثٌ	your wives	نِسَاؤُكُمْ
as (when and how)	أَنَّى	your tilth	حَرْثَكُمْ	so go (to)	فَأْتُوا
for yourselves (your souls)	لِأَنفُسِكُمْ	and send before you	وَقَدِّمُوا	you wish	شِئْتُمْ
and know	وَاعْلَمُوا	Allah	اللَّهُ	and fear	وَاتَّقُوا
and give good tidings to	وَبَشِّرِ	meet him	مُلَاقُوهُ	that you	أَنَّكُمْ
				the believers	الْمُؤْمِنِينَ

Translit	Nisā'uukum Ĥarḥun Lakum Fa'tū Ĥarḥakum 'Annā Shi'tum Wa Qaddimū Li'nfusikum WaAttaqū Allāha Wa A`lamū 'Annakum Mulāqūhu Wa Bashshiri Al-Mu'uminīna
AhmedAli	تمہاری بیویاں تمہاری کھیتیاں میں پس تم اپنی کھیتوں میں بیسے چاہو آؤ اور اپنے لیے آئندہ کی بھی تیاری کرو اور اللہ سے ڈرتے رہو اور جان لو کہ تم ضرور اسے ملو گے اور ایمان والوں کو خوشخبری سنا دو
Jalandhry	تمہاری عورتیں تمہاری کھیتی میں تو اپنی کھیتی میں جس طرح چاہو جاؤ۔ اور اپنے لئے (نیک عمل) آگے بھیجو۔ اور خدا سے ڈرتے رہو اور جان رکھو کہ (ایک دن) تمہیں اس کے روبرو حاضر ہونا ہے اور (اے پیغمبر) ایمان والوں کو بشارت سنا دو
YusufAli	Your wives are as a tilth unto you; so approach your tilth when or how ye will. but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe.
M.Khan	Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).
Pickthal	Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
Shakir	Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

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Allah (Allah's name)	اللَّهُ	make	تَجْعَلُوا	and do not	وَلَا
that	أَنْ	in your oaths	لِأَيْمَانِكُمْ	impediment (an excuse)	عُرْضَةً
and reconcile	وَتُصْلِحُوا	and act piously	وَتَتَّقُوا	you do good	تَبَرُّوا
and Allah	وَاللَّهُ	mankind	النَّاسِ ۚ	among	بَيْنَ
		All-Knowing	عَلِيمٌ	(is) All-Hearing	سَمِيعٌ

Translit	Wa Lā Taj`alū Allāha `Urđatan Li`ymānikum 'An Tabarrū Wa Tattaqū Wa Tuṣliḥū BaynaAn-Nāsi Wa Allāhu Samī`un `Alīmun
AhmedAli	اور اللہ کو اپنی قسموں کا نشانہ نہ بناؤ نیکی اور پرہیزگاری اور لوگوں کے درمیان اصلاح کرنے سے اور اللہ سننے والا جاننے والا ہے
Jalandhry	اور خدا (کے نام کو) اس بات کا حیلہ نہ بنانا کہ (اس کی) قسمیں کھا کھا کر سلوک کرنے اور پرہیزگاری کرنے اور لوگوں میں صلح و سازگاری کرانے سے رک جاؤ۔ اور خدا سب کچھ سنتا اور جانتا ہے
YusufAli	And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things.
M.Khan	And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).
Pickthal	And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.
Shakir	And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ

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Allah	اللَّهُ	will blame you	يُؤَاخِذُكُمْ	not	لَا
your oaths	أَيْمَانِكُمْ	in	فِي	for vain utterances	بِاللَّغْوِ
for what	بِمَا	will call you to account	يُؤَاخِذُكُمْ	but	وَلَكِنْ
and Allah	وَاللَّهُ	your hearts	قُلُوبُكُمْ ۚ	earned	كَسَبَتْ
		All-Forbearing	حَلِيمٌ	(is) All-Forgiving	غَفُورٌ

Translit	Lā Yu`uākhidhukumu Allāhu Bil-Laghwi Fī 'Aymānikum Wa Lakin Yu`uākhidhukum Bimā Kasabat Qulūbukum Wa Allāhu Ghafūrun Ḥalīmun
AhmedAli	اللہ تمہیں تمہاری قسموں میں بے ہودہ گوئی پر نہیں پکڑتا لیکن تم سے ان قسموں پر مواخذہ کرتا ہے جن کا تمہارے دلوں نے ارادہ کیا ہو اور اللہ بڑا بخشنے والا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	بردار ہے
Jalandhry	خدا تمہاری لغو قسموں پر تم سے مواخذہ نہ کرے گا۔ لیکن جو قسمیں تم قصد دلی سے کھاؤ گے ان پر مواخذہ کرے گا۔ اور خدا بخشتے والا بردبار ہے
Yusuf Ali	Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-Forgiving Most Forbearing.
M.Khan	Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
Pickthal	Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.
Shakir	Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

## لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿226﴾

from	مِنْ	swear for abstinence	يُؤْلُونَ	for those who	لِّلَّذِينَ
(of) four	أَرْبَعَةَ	(is) a waiting	تَرَبُّصُ	their wives	نِسَائِهِمْ
they return	فَاءُوا	then if	فَإِنْ	months	أَشْهُرٍ ۖ
(is) All-Forgiving	غَفُورٌ	Allah	اللَّهُ	verily	فَإِنَّ
				Most Merciful	رَحِيمٌ

Translit	Lilladhīna Yu'ulūna Min Nisā'ihim Tarabbuṣu 'Arba`ati 'Ash/hurin Fa'in Fā'u Fa'inna Allāha Ghafūrun Raḥīmūn
Ahmed Ali	جو لوگ اپنی بیویوں کے پاس جانے سے قسم کھا لیتے ہیں ان کے لیے چار مہینے کی مدت ہے پھر اگر وہ رجوع کر لیں تو الٹے والا نہایت رحم والا ہے
Jalandhry	جو لوگ اپنی عورتوں کے پاس جانے سے قسم کھالیں ان کو چار مہینے تک انتظار کرنا چاہیے۔ اگر (اس عرصے میں قسم سے) رجوع کر لیں تو خدا بخشتے والا مہربان ہے
Yusuf Ali	For those who take an oath for abstention from their wives a waiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful.
M.Khan	Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
Pickthal	Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
Shakir	Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

## وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿227﴾

divorce	الطَّلَاقَ	they resolve on (decide upon)	عَزَمُوا	and if	وَإِنْ
(is) All-Hearing	سَمِيعٌ	Allah	اللَّهُ	then indeed	فَإِنَّ
				All-Knowing	عَلِيمٌ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Wa 'In `Azamū Aṭ-Ṭalāqa Fa'inna Allāha Samī'un `Alīmun</i>
AhmedAli	اور اگر انہوں نے طلاق کا پختہ ارادہ کر لیا تو بے شک اللہ سننے والا جاننے والا ہے
Jalandhry	اور اگر طلاق کا ارادہ کر لیں تو بھی خدا سنتا (اور) جانتا ہے
YusufAli	But if their intention is firm for divorce, Allah heareth and knoweth all things.
M.Khan	And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.
Pickthal	And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.
Shakir	And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا  
إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ

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concerning themselves	بِأَنْفُسِهِنَّ	shall wait	يَتَرَبَّصْنَ	and divorced women	وَالْمُطَلَّاتُ
and not	وَلَا	menstrual periods	قُرُوءٍ ۚ	three	ثَلَاثَةَ
that	أَنْ	to them	لَهُنَّ	it is allowed (lawful)	يَحِلُّ
created	خَلَقَ	what	مَا	they conceal	يَكْتُمْنَ
their wombs	أَرْحَامِهِنَّ	in	فِي	Allah	اللَّهُ
believe	يُؤْمِنَنَّ	they	كُنَّ	if	إِنْ
the Last	الْآخِرِ ۚ	Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
to take them back	بِرَدِّهِنَّ	have better right (are more entitled)	أَحَقُّ	and their husbands	وَبُعُولَتُهُنَّ
if	إِنْ	that (period)	ذَلِكَ	in	فِي
and for them (wives)	وَلَهُنَّ	reconciliation	إِصْلَاحًا ۚ	they intended	أَرَادُوا
(is) on them	عَلَيْهِنَّ	(of) that which	الَّذِي	(is) the like	مِثْلُ
over them	عَلَيْهِنَّ	but for men	وَلِلرِّجَالِ	to what is reasonable	بِالْمَعْرُوفِ ۚ
(is) All-Mighty	عَزِيزٌ	and Allah	وَاللَّهُ	(is) a degree	دَرَجَةٌ ۚ
				All-Wise	حَكِيمٌ

Translit	<i>Wa Al-Muṭallaqātu Yatarabbaṣna Bi'anfusihinna <u>Thalāthata</u> Qurū'in Wa Lā Yaḥillu Lahunna 'An Yaktumna Mā <u>Khalaqa</u> Allāhu Fī 'Arḥāmihinna 'In Kunna Yu'uminna Billāhi Wa Al-Yawmi Al-'<u>Ākhiri</u> Wa Bu'ūlatuhunna 'Aḥaqqu Biraddihinna Fī <u>Dhālika</u> 'In 'Arādū 'Iṣlāḥāan Wa Lahunna Mithlu Al-Ladhī 'Alayhinna Bil-Ma'rūfi Wa Lilrijāli 'Alayhinna Darajatun Wa Allāhu 'Azīzun Ḥakīmun</i>
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AhmedAli	اور طلاق دی ہوئی عورتیں تین حیض تک اپنے آپ کو روکے رکھیں اور ان کے لیے جائز نہیں کہ چھپائیں جو اللہ نے ان کے پیٹوں میں پیدا کیا ہے اگر وہ اللہ اور قیامت کے دن پر ایمان رکھتی ہیں اور ان کے غاوند اس مدت میں ان کو لوٹا لینے کے زیادہ حق دار ہیں اگر وہ اصلاح کا ارادہ رکھتے ہیں اور دستور کے مطابق ان کا ویسا ہی حق ہے جیسا ان پر ہے اور مردوں کو ان پر فضیلت دی ہے اور اللہ غالب حکمت والا ہے
Jalandhry	اور طلاق والی عورتیں تین حیض تک اپنی تنہیں روکے رہیں۔ اور اگر وہ خدا اور روز قیامت پر ایمان رکھتی ہیں تو ان کا جائز نہیں کہ خدا نے جو کچھ ان کے شکم میں پیدا کیا ہے اس کو چھپائیں۔ اور ان کے غاوند اگر پھر موافقت پائیں تو اس (مدت) میں وہ ان کو اپنی زوجیت میں لے لینے کے زیادہ حقدار ہیں۔ اور عورتوں کا حق (مردوں پر) ویسا ہی ہے جیسے دستور کے مطابق (مردوں کا حق) عورتوں پر ہے۔ البتہ مردوں کو عورتوں پر فضیلت ہے۔ اور خدا غالب (اور) صاحب حکمت ہے
YusufAli	Divorced women shall wait concerning themselves for three monthly periods Nor is it lawful for them to hide what Allah hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them and Allah is Exalted in Power, Wise.
M.Khan	And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.
Pickthal	Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.
Shakir	And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمَّ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ

### الطَّالِمُونَ ﴿229﴾

then retaining	فَإِمْسَاكَ	(is) twice	مَرَّتَانٍ ۖ	the divorce	الطَّلَاقُ
releasing	تَسْرِيحٍ	or	أَوْ	reasonably	بِمَعْرُوفٍ
it is lawful	يَحِلُّ	and not	وَلَا	with kindness	بِإِحْسَانٍ ۚ
(you) take back	تَأْخُذُوا	that	أَنْ	for you	لَكُمْ



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

anything	شَيْئًا	you had given them (wives)	آتَيْتُمُوهُنَّ	of what	مِمَّا
both fear	يَخَافَا	that	أَنْ	except	إِلَّا
limits	حُدُودَ	they will be able to keep	يُقِيمَا	that not	أَلَّا
you fear	خِفْتُمْ	and if	فَإِنْ	(of) Allah	اللَّهُ ۖ
limits	حُدُودَ	they will be able to keep	يُقِيمَا	that not	أَلَّا
sin	جُنَاحَ	then (there is) no	فَلَا	(of) Allah	اللَّهُ
she paid as ransom	اِفْتَدَتْ	in what	فِيمَا	on both of them	عَلَيْهِمَا
limits	حُدُودَ	these (are)	تِلْكَ	for that	بِهِ ۖ
transgress them	تَعْتَدُوهَا ۚ	so do not	فَلَا	(of) Allah	اللَّهُ
limits	حُدُودَ	transgresses	يَتَعَدَّ	and whoever	وَمَنْ
they	هُمْ	those (are)	فَأُولَٰئِكَ	(of) Allah	اللَّهُ
				the wrong-doers	الظَّالِمُونَ

Translit	<i>Aṭ-Ṭalāqu Marratāni Fa'imsākuṇ Bima'rūfin 'Aw Tasrīhun Bi'ihṣānin Wa Lā Yahillu Lakum'An Ta'khudhū Mimmā 'Ātaytumūhunna Shāy'āan 'Illā 'An Yakhāfā 'Allā Yuqīmā HudūdaAllāhi Fa'in Khiftum 'Allā Yuqīmā Hudūda Allāhi Falā Junāḥa 'Alayhimā Fīmā Aftadat BihiTilka Hudūdu Allāhi Falā Ta'tadūha Wa Man Yata'adda Hudūda Allāhi Fa'ulā'ika Humu Aẓ-Ẓālimūna</i>
AhmedAli	طلاق دومرتبہ ہے پھر بھلائی کے ساتھ روک لینا ہے یا نیکی کے ساتھ چھوڑ دینا ہے اور تمہارے لیے اس میں سے کچھ بھی لینا جائز نہیں جو تم نے انہیں دیا ہے مگر یہ کہ دونوں ڈریں کہ الہ کی حدیں قائم نہیں رکھ سکیں گے پھر اگر تمہیں خوف ہو کہ دونوں الہ کی حدیں قائم نہیں رکھ سکیں گے تو ان دونوں پر اس میں کوئی گناہ نہیں کہ عورت معاوضہ دے کر پیچھا چھڑالے یہ الہ کی حدیں میں سوان سے تجاوز نہ کرو اور جو الہ کی حدوں سے تجاوز کرے گا سو وہی ظالم میں
Jalandhry	طلاق (صرف) دوبارہ ہے (یعنی جب دو دفعہ طلاق دے دی جائے تو) پھر (عورتوں کو) یا تو بطریق شائستہ (نکاح میں) رہنے دینا یا بھلائی کے ساتھ چھوڑ دینا۔ اور یہ جائز نہیں کہ جو مہر تم ان کو دے چکے ہو اس میں سے کچھ واپس لے لو۔ ہاں اگر زن و شوہر کو خوف ہو کہ وہ خدا کی حدوں کو قائم نہیں رکھ سکیں گے تو اگر عورت (خاوند کے ہاتھ سے) رہائی پانے کے بدلے میں کچھ دے ڈالے تو دونوں پر کچھ گناہ نہیں۔ یہ خدا کی (مقرر کی ہوئی) حدیں میں ان سے باہر نہ نکلنا۔ اور جو لوگ خدا کی حدوں سے باہر نکل جائیں گے وہ گنہگار ہوں گے
YusufAli	A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you (men) to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).
M.Khan	The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal - money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the Zālimūn (wrong-doers).

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Pickthal	Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.
Shakir	Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿230﴾

then not	فَلَا	he divorces her	طَلَّقَهَا	and if	فَإِنْ
thereafter	مِنْ بَعْدُ	for him	لَهُ	she is lawful	تَحِلُّ
a husband	زَوْجًا	she marries	تَنْكِحَ	until	حَتَّى
he divorces her	طَلَّقَهَا	then if	فَإِنْ	other than him	غَيْرَهُ ۖ
on both of them	عَلَيْهِمَا	sin	جُنَاحَ	(there is) no	فَلَا
if	إِنْ	they return to one another	يَتَرَاجَعَا	that	أَنْ
they would be able to keep	يُقِيمَا	that	أَنْ	both of them think	ظَنَّا
and these (are)	وَتِلْكَ	(of) Allah	اللَّهِ ۚ	limits	حُدُودَ
He makes them clear	يُبَيِّنُهَا	(of) Allah	اللَّهِ	limits	حُدُودَ
		who know	يَعْلَمُونَ	to people	لِقَوْمٍ

Translit	<i>Fa'in Ṭallaqahā Falā Tahillu Lahu Min Ba`du Ḥattā Tankihā Zawjāan Ghayrahu Fa'inṬallaqahā Falā Junāha `Alayhimā 'An Yatarāja`ā 'In Žannā 'An Yuqimā Ḥudūda Allāhi Wa Tilka Ḥudūdu Allāhi Yubayyinuhā Liqawmin Ya`lamūna</i>
AhmedAli	پھر اگر اسے طلاق دے دی تو اس کے بعد اس کے لیے وہ حلال نہ ہوگی یہاں تک کہ وہ کسی اور خاوند سے نکاح کرے پھر اگر وہ اسے طلاق دے دے تو ان دونوں پر کوئی گناہ نہیں کہ آپس میں رجوع کر لیں اگر ان کا گناہ غالب ہو کہ وہ اللہ کی حدیں قائم نہ کریں گے اور یہ اللہ کی حدیں ہیں وہ انہیں کھول کر بیان کرتا ہے ان لوگوں کے لیے جو علم رکھتے ہیں
Jalandhry	پھر اگر شوہر (دو طلاق کے بعد تیسری) طلاق عورت کو دے دے تو اس کے بعد جب تک عورت کسی دوسرے شخص سے نکاح نہ کر لے اس (پہلے شوہر) پر حلال نہ ہوگی۔ ہاں اگر دوسرا خاوند بھی طلاق دے دے اور عورت اور پہلا خاوند پھر ایک دوسرے کی طرف رجوع کر لیں تو ان پر کچھ گناہ نہیں بشرطیکہ دونوں یقین کریں کہ خدا کی حدوں کو قائم رکھ سکیں گے اور یہ خدا کی حدیں ہیں ان کو وہ ان لوگوں کے لئے بیان فرماتا ہے جو دانش رکھتے ہیں
YusufAli	So if a husband divorces his wife (irrevocably), he cannot after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which

	He makes plain to those who understand.
M.Khan	And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.
Pickthal	And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.
Shakir	So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا اللَّهَ عَلَيْهِمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

women	النِّسَاءَ	you divorce	طَلَّقْتُمُ	and when	وَإِذَا
then retain them	فَأَمْسِكُوهُنَّ	their prescribed term	أَجَلَهُنَّ	and they reach	فَبَلَغْنَ
let them go	سَرَّحُوهُنَّ	or	أَوْ	in a fair manner	بِمَعْرُوفٍ
retain them	تُمْسِكُوهُنَّ	but do not	وَلَا	in a fair manner	بِمَعْرُوفٍ ۚ
and whoso	وَمَنْ	so that you transgress	لِتَعْتَدُوا ۚ	to hurt (them)	ضِرَارًا
indeed	فَقَدْ	that	ذَلِكَ	does	يَفْعَلْ
and do not	وَلَا	himself	نَفْسَهُ ۚ	he wrongs	ظَلَمَ
(of) Allah	اللَّهِ	Verses	آيَاتِ	you take	تَتَّخِذُوا
Favour	نِعْمَتَ	and remember	وَادْكُرُوا	as a jest	هُزُوًا ۚ
and that which	وَمَا	upon you	عَلَيْكُمْ	(of) Allah	اللَّهِ
of the Book	مِنَ الْكِتَابِ	upon you	عَلَيْكُمْ	He sent down	أَنْزَلَ
with it	بِهِ ۚ	He admonishes you	يَعِظُكُمْ	and (of) the Wisdom	وَالْحِكْمَةِ
and know (well)	وَاعْلَمُوا	Allah	اللَّهُ	and fear	وَاتَّقُوا
of all things	بِكُلِّ شَيْءٍ	Allah	اللَّهُ	that	أَنَّ
				(is) Aware	عَلِيمٌ

Translit Wa 'Idhā Ṭallaqtumu An-Nisā' Fabalaghna 'Ajalahunna Fa'amsikūhunna Bima'rūfin 'Aw Sarrihūhunna

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	<i>Bima`rūfin Wa Lā Tumsikūhunna Dirārāan Lita`ladū Wa Man Yaf al Dhālika Faqad Żalama Nafsahu Wa Lā Tattakhidhū `Āyāti Allāhi Huzūan Wa Adhkurū Ni`mata Allāhi `Alaykum Wa Mā `Anzala `Alaykum Mina Al-Kitābi Wa Al-Ĥikmatī Ya`izukum Bihi WaAttaqū Allāha Wa A`lamū `Anna Allāha Bikulli Shay'in `Alīmūn</i>
AhmedAli	اور جب عورتوں کو طلاق دے دو پھر وہ اپنی عدت کو پہنچ جائیں تو انہیں حسن سلوک سے روک لویا انہیں دستور کے مطابق چھوڑ دو اور انہیں تکلیف دینے کے لیے نہ روکو تاکہ تم سختی کرو اور جو ایسا کرے گا تو وہ اپنے اوپر ظلم کرے گا اور اللہ کی آیتوں کا تمسخر نہ اڑاؤ اور اللہ کے احسان کو یاد کرو جو اس نے تم پر کیا ہے اور جو اس نے تم پر کتاب اور حکمت اتاری ہے کہ تمہیں اس سے نصیحت کرے اور اللہ سے ڈرو اور جان لو کہ اللہ ہر چیز کو خوب جاننے والا ہے
Jalandhry	اور جب تم عورتوں کو (دودفعہ) طلاق دے چکو اور ان کی عدت پوری ہو جائے تو انہیں یا تو حسن سلوک سے نکاح میں رہنے دو یا بطریق شائستہ رخصت کر دو اور اس نیت سے ان کو نکاح میں نہ رہنے دینا چاہئے کہ انہیں تکلیف دو اور ان پر زیادتی کرو۔ اور جو ایسا کرے گا وہ اپنا ہی نقصان کرے گا اور خدا کے احکام کو ہنسی (اور کھیل) نہ بناؤ اور خدا نے تم کو جو نعمتیں بخشی ہیں اور تم پر جو کتاب اور دانائی کی باتیں نازل کی ہیں جن سے وہ تمہیں نصیحت فرماتا ہے ان کو یاد کرو۔ اور خدا سے ڈرتے رہو اور جان رکھو کہ خدا ہر چیز سے واقف ہے
YusufAli	When ye divorce women, and they fulfil the term of their ('Iddah), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if anyone does that he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah and know that Allah is well acquainted with all things.
M.Khan	And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islām), and that which He has sent down to you of the Book (i.e. the Qur'ān) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islāmic jurisprudence). whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything.
Pickthal	When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.
Shakir	And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿232﴾

women	النِّسَاءَ	you divorce	طَلَّقْتُمُ	and when	وَإِذَا
then do not	فَلَا	their (waiting) prescribed term	أَجَلَهُنَّ	and they reach	فَلَبِغْنَ
they get married	يَنْكِحْنَ	that	أَنْ	prevent them	تَعْضُلُوهُنَّ
they agree	تَرَاضَوْا	when	إِذَا	to their husbands	أَزْوَاجَهُنَّ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

this (is admonition)	ذَلِكَ	in a fair manner	بِالْمَعْرُوفِ	mutually	بَيْنَهُمْ
he who	مَنْ	with it (is)	بِهِ	admonished	يُوعَظُ
believes	يُؤْمِنُ	of you	مِنْكُمْ	(is)	كَانَ
the Last	الْآخِرِ	and the Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
for you	لَكُمْ	cleaner	أَرْكَى	that (is)	ذَلِكَمُ
knows	يَعْلَمُ	(and) Allah	وَاللَّهُ	and purer	وَأَطْهَرُ
know	تَعْلَمُونَ	do not	لَا	and you	وَأَنْتُمْ

Translit	Wa 'Idhā Ṭallaqtumu An-Nisā' Fabalaghna 'Ajalahunna Falā Ta`ḍūlūhunna 'An Yankihna 'Azwājahunna 'Idhā Tarādāw Baynahum Bil-Ma`rūfi Dhālika Yū`āzu Bihi Man Kāna Minkum Yu'uminu Billāhi Wa Al-Yawmi Al-'Ākhiri Dhālikum 'Azka Lakum Wa 'Aṭharu Wa Allāhu Ya`lamu Wa 'Antum Lā Ta`lamūna
AhmedAli	اور جب تم عورتوں کو طلاق دے دو پس وہ اپنی عدت تمام کر چکیں تو اب انہیں اپنے خاوندوں سے نکاح کرنے سے نہ روکو جب کہ وہ آپس میں دستور کے مطابق راضی ہو جائیں تم میں سے یہ نصیحت اسے کی جاتی ہے جو اللہ اور قیامت کے دن پر ایمان رکھتا ہے یہ تمہارے لیے بڑی پاکیزہ اور بڑی صفائی کی بات ہے اور اللہ ہی جانتا ہے اور تم نہیں جانتے
Jalandhry	اور جب تم عورتوں کو طلاق دے چکو اور ان کی عدت پوری ہو جائے تو ان کو دوسرے شوہروں کے ساتھ جب وہ آپس میں جائز طور پر راضی ہو جائیں نکاح کرنے سے مت روکو۔ اس (علم) سے اس شخص کو نصیحت کی جاتی ہے جو تم میں خدا اور روز آخرت پر یقین رکھتا ہے۔ یہ تمہارے لئے نہایت خوب اور بہت پاکیزگی کی بات ہے اور خدا جانتا ہے اور تم نہیں جانتے
YusufAli	When ye divorce women, and they fulfil the term of their ('Iddah) do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you and Allah knows, and ye know not.
M.Khan	And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.
Pickthal	And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.
Shakir	And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

﴿ وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةُ

بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ يَوْلَدِهِ ۖ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۖ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا  
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مَا آتَيْتُمْ بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿233﴾

their children	أَوْلَادُهُنَّ	shall suckle	يُضْرَعْنَ	and the mothers	وَالْوَالِدَاتُ
for those who	لِمَنْ	whole	كَامِلَيْنِ ۖ	(for) two years	حَوْلَيْنِ
complete	يُتِمَّ	to	أَنْ	desire	أَرَادَ
		and on	وَعَلَى	the suckling	الرَّضَاعَةَ ۖ
and their clothing	وَكِسْوَتُهُنَّ	(is) their (mothers) food	رِزْقُهُنَّ	him to whom the child is born	الْمَوْلُودَ لَهُ
is tasked	تُكَلَّفُ	not	لَا	in a fair manner	بِالْمَعْرُوفِ ۚ
to its capacity	وُسْعَهَا ۚ	except	إِلَّا	a soul	نَفْسٍ
mother	وَالِدَةً	(should be) made to suffer	تُضَارَّ	neither	لَا
he to whom the child is born	مَوْلُودٌ لَهُ	nor	وَلَا	for her child	بَوْلِدِهَا
the heir	الْوَارِثِ	and on	وَعَلَى	for his child	بَوْلَدِهِ ۚ
and if	فَإِنْ	(of) that	ذَلِكَ ۖ	(is) like	مِثْلُ
by	عَنْ	on weaning	فِصَالًا	both decide	أَرَادَا
and (after) consultation	وَتَشَاوُرٍ	of both of them (mutual)	مِنْهُمَا	consent	تَرَاضٍ
on them both	عَلَيْهِمَا ۚ	sin	جُنَاحَ	then (there is) no	فَلَا
to give out to nurse (to engage a wet-nurse) (for)	أَنْ تَسْتَرْضِعُوا	you decide	أَرَدْتُمْ	and if	وَإِنْ
sin	جُنَاحَ	then (there is) no	فَلَا	your children	أَوْلَادَكُمْ
you pay	سَلَّمْتُمْ	when	إِذَا	on you	عَلَيْكُمْ
in a fair manner	بِالْمَعْرُوفِ ۚ	(is) due from you	آتَيْتُمْ	what	مَا
and know well	وَاعْلَمُوا	Allah	اللَّهُ	and fear	وَاتَّقُوا
of what	بِمَا	Allah	اللَّهُ	that	أَنَّ
		(is) All-Seer	بَصِيرٌ	you do	تَعْمَلُونَ

Translit	Wa Al-Wālidātu Yurđi`na 'Awlādahunna Ĥawlayni Kāmilayni Liman 'Arāda 'An Yutimma Ar-Radā`ata Wa`Alá Al-Mawlūdi Lahu Rizquhunna Wa Kiswatuhunna Bil-Ma`rūfi Lā Tukallafu Nafsun 'Illā Wus`ahā Lā Tudārra Wa A-Datun Biwaladihā Wa Lā Mawlūdun Lahu BiwaladihiWa`Alá Al-Wārithi Mithlu Dhālika Fa'in
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	'Arādā Fiṣālāan `An Tarādīn Minhumā Wa Tashāwurin Falā Junāha `Alayhimā Wa `In 'Aradtum `An Tastardī `ū 'Awlādakum Falā Junāha `Alaykum 'Idhā Sallamtum Mā `Ātaytum Bil-Ma`rūfi Wa Attaqū Allāha Wa A`lamū'Anna Allāha Bimā Ta`malūna Baṣīrun
AhmedAli	اور مائیں اپنے بچوں کو پورے دو برس دودھ پلائیں یہ اس کے لیے ہے جو دودھ کی مدت کو پورا کرنا چاہے اور باپ پر دودھ پلانے والیوں کا کھانا اور کچرا دستور کے مطابق ہے کسی کو تکلیف نے دی جائے مگر اسی قدر کہ اس کی طاقت ہو نہ ماں کو اس کے بچے کی وجہ سے تکلیف دی جائے اور نہ باپ ہی کو اس کی اولاد کی وجہ سے اور وارث پر بھی ویسا ہی نان نفقہ ہے پھر اگر دونوں اپنی رضا مندی اور مشورہ سے دودھ چھڑانا چاہیں تو ان پر کوئی گناہ نہیں ہے اور اگر کسی اور سے اپنی اولاد کو دودھ پلوانا چاہو تو اس میں بھی تم پر کوئی گناہ نہیں بشرطیکہ تم دے دو جو دستور کے مطابق تم نے دینا ٹھہرایا ہے اور اللہ سے ڈرو اور جان لو کہ اللہ اسے جو تم کرتے ہو خوب دیکھتا ہے
Jalandhry	اور مائیں اپنے بچوں کو پورے دو سال دودھ پلائیں یہ (علم) اس شخص کے لئے ہے جو پوری مدت تک دودھ پلوانا چاہے۔ اور دودھ پلانے والی ماؤں کا کھانا اور کچرا دستور کے مطابق باپ کے ذمے ہوگا۔ کسی شخص کو اس کی طاقت سے زیادہ تکلیف نہیں دی جاتی (تو یاد رکھو کہ) نہ تو ماں کو اس کے بچے کے سبب نقصان پہنچایا جائے اور نہ باپ کو اس کی اولاد کی وجہ سے نقصان پہنچایا جائے اور اسی طرح (نان نفقہ) بچے کے وارث کے ذمے ہے۔ اور اگر دونوں (یعنی ماں باپ) آپس کی رضامندی اور صلاح سے بچے کا دودھ چھڑانا چاہیں تو ان پر کچھ گناہ نہیں۔ اور اگر تم اپنی اولاد کو دودھ پلوانا چاہو تو تم پر کچھ گناہ نہیں بشرطیکہ تم دودھ پلانے والیوں کو دستور کے مطابق ان کا حق جو تم نے دینا کیا تھا دے دو اور خدا سے ڈرتے رہو اور جان رکھو کہ جو کچھ تم کرتے ہو خدا اس کو دیکھ رہا ہے
YusufAli	The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child Nor father on account of his child. An heir shall be chargeable in the same way if they both decide on weaning, by mutual consent, and after due consultation There is no blame on them. If ye decide on a foster-mother for your offspring there is no blame on you provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.
M.Khan	The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.
Pickthal	Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.
Shakir	And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.



وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

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of you	مِنْكُمْ	die	يُتَوَفَّوْنَ	and those who	وَالَّذِينَ
they (the wives) shall wait	يَتَرَبَّصْنَ	wives	أَزْوَاجًا	and leave	وَيَذَرُونَ
months	أَشْهُرٍ	(for) four	أَرْبَعَةَ	with regard to themselves	بِأَنْفُسِهِنَّ
they reach	بَلَغْنَ	and when	فَإِذَا	and ten (days)	وَعَشْرًا ۖ
sin	جُنَاحَ	then (there is) no	فَلَا	their (waiting) term	أَجَلَهُنَّ
they do	فَعَلْنَ	in what	فِيمَا	on you	عَلَيْكُمْ
in a fair manner	بِالْمَعْرُوفِ ۗ	themselves	أَنْفُسِهِنَّ	concerning	فِي
you do	تَعْمَلُونَ	of what	بِمَا	and Allah	وَاللَّهُ
				(is) Well-Aware	خَبِيرٌ

Translit	<i>Wa Al-Ladhīna Yutawaffawna Minkum Wa Yadharūna 'Azwājāan Yatarabbaṣna Bi'anfusihinna 'Arba`ata 'Ash/hurin Wa `Ashrāan Fa'idhā Balaghna 'Ajalahunna Falā Junāha `Alaykum Fīmā Fa`alna Fī 'Anfusihinna Bil-Ma`rūfi Wa Allāhu Bīmā Ta`malūna Khabīrun</i>
AhmedAli	اور جو تم میں سے مر جائیں اور بیویاں چھوڑ جائیں تو ان بیویوں کو چار مہینے دس دن تک اپنے نفس کو روکنا چاہیے پھر جب وہ اپنی مدت پوری کر لیں تو تم پر اس میں کوئی گناہ نہیں جو وہ دستور کے مطابق اپنے حق میں کریں اور اللہ اس سے جو تم کرتے ہو خبردار ہے
Jalandhry	اور جو لوگ تم میں سے مر جائیں اور عورتیں چھوڑ جائیں تو عورتیں چار مہینے دس دن اپنے آپ کو روکے رہیں۔ اور جب (یہ) مدت پوری کر چکیں اور اپنے حق میں پسندیدہ کام (یعنی نکاح) کر لیں تو ان پر کچھ گناہ نہیں۔ اور خدا تمہارے سب کاموں سے واقف ہے
YusufAli	If any of you die and leave widows behind; they shall wait concerning themselves four months and ten days when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.
M.Khan	And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do
Pickthal	Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.
Shakir	And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿235﴾

وَلَا	and (there is) no	جُنَاحَ	sin	عَلَيْكُمْ	on you
فِيمَا	in what	عَرَّضْتُمْ	you offered	بِهِ	(with it)
مِنْ	of	خِطْبَةِ	marriage proposal	النِّسَاءِ	to (such) women
أَوْ	or	أَكْنَنْتُمْ	you concealed it	فِي	in
أَنْفُسِكُمْ ۚ	yourselves	عَلِمَ	knows	اللَّهُ	Allah
أَنَّكُمْ	that you	سَتَذْكُرُونَهُنَّ	will a promise with them	وَلَكِنْ	secretly
لَا	do not	تُؤَاعِدُوهُنَّ	make a promise with them	سِرًّا	secretly
إِلَّا	except	أَنْ	that	تَقُولُوا	you say
قَوْلًا	(something) a saying	مَعْرُوفًا ۚ	honourably	وَلَا	and do not
تَعْزِمُوا	resolve on	عُقْدَةَ	the tie	النِّكَاحِ	(of) marriage
حَتَّى	till	يَبْلُغَ	reaches	الْكِتَابِ	the prescribed term
أَجَلَهُ ۚ	its end	وَاعْلَمُوا	and know	أَنَّ	that
اللَّهُ	Allah	يَعْلَمُ	Knows	مَا	what (is)
فِي	in	أَنْفُسِكُمْ	your minds	فَاحْذَرُوهُ ۚ	so beware of Him
وَاعْلَمُوا	and know	أَنَّ	that	اللَّهُ	Allah
غَفُورٌ	(is) All-Forgiving	حَلِيمٌ	All-Forbearing		

Translit	<p>Wa Lā Junāha `Alaykum Fīmā `Arraḍtum Bihi Min <u>Kh</u>ṭibati An-Nisā' `Aw  'Aknantum Fī'Anfusikum `Alima Allāhu 'Annakum Sataḍḥkurūnahunna Wa Lakin Lā Tuwā'idūhunna Sirrāan  'Illā 'An Taqūlū Qawlāan Ma'rūfāan Wa Lā Ta'zimū `Uqdata An-Nikāhi Ḥattā Yablughā Al-Kitābu  'Ājalahu Wa <u>A</u>'lamū 'Anna Allāha Ya'lamu Mā Fī 'Anfusikum Fāḥḍharūhu Wa <u>A</u>'lamū 'Anna Allāha <u>G</u>hafūrun  Ḥalīmūn</p>
AhmedAli	<p>اور تم پر اس میں گناہ نہیں ہے کہ ان عورتوں کو اشارہ سے پیغام نکاح دواور یا تم اسے اپنے دل میں چھپاؤالہ جانتا ہے کہ تمہیں ان عورتوں کا خیال پیدا ہوگا  لیکن مخفی طور پر ان سے نکاح کا وعدہ نہ کرو مگر یہ کہ قاعدہ کے مطابق کوئی بات کہو اور جب تک معیاد نوشتہ پوری نہ ہو اس وقت تک نکاح کا قصد بھی نہ کرو اور  جان لو کہ اللہ جانتا ہے جو کچھ تمہارے دلوں میں ہے پس اس سے ڈرتے رہو اور جان لو اللہ بڑا بخشنے والا بردبار ہے</p>
Jalandhry	<p>اور اگر تم کناہ کی باتوں میں عورتوں کو نکاح کا پیغام بھیجیو (نکاح کی خواہش کو) اپنے دلوں میں مخفی رکھو تو تم پر کچھ گناہ نہیں۔ خدا کو معلوم ہے کہ تم ان</p>

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	سے (نکاح کا) ذکر کرو گے۔ مگر (ایام عدت میں) اس کے سوا کہ دستور کے مطابق کوئی بات کہہ دو پوشیدہ طور پر ان سے قول و اقرار نہ کرنا۔ اور جب تک عدت پوری نہ ہو لے نکاح کا پختہ ارادہ نہ کرنا۔ اور جان رکھو کہ جو کچھ تمہارے دلوں میں ہے خدا کو سب معلوم ہے تو اس سے ڈرتے رہو اور جان رکھو کہ خدا بخشنے والا اور علم والا ہے
Yusuf Ali	There is no blame on you if ye make an indirect offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft Forgiving Most Forbearing.
M. Khan	And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.
Pickthal	There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.
Shakir	And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَتَتَّعُوهُنَّ عَلَى  
 الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ﴿236﴾

on you	عَلَيْكُمْ	sin	جُنَاحَ	(there is) no	لَا
women	النِّسَاءَ	you divorce	طَلَقْتُمُ	if	إِنْ
you have touched them	تَمْسُوهُنَّ	not	لَمْ	while	مَا
for them	لَهُنَّ	you have fixed	تَفْرِضُوا	or	أَوْ
on	عَلَى	and provide for them	وَتَتَّعُوهُنَّ	a settled portion (dower)	فَرِيضَةً ۖ
and on	وَعَلَى	according to his means	قَدَرُهُ	wealthy	الْمَوْسِعِ
(is) a provision	مَتَاعًا	according to his means	قَدَرُهُ	poor	الْمُقْتِرِ
upon	عَلَى	a duty	حَقًّا	reasonable	بِالْمَعْرُوفِ ۖ
				the good-doers	الْمُحْسِنِينَ

Translit	Lā Junāḥa `Alaykum 'In Ṭallaqtumu An-Nisā' Mā Lam Tamassūhunna 'Aw Tafridū Lahunna Farīḍatan Wa Matti `ūhunna `Alā Al-Mūsi `i Qadaruḥu Wa `Alā Al-Muqtiri Qadaruḥu Matā `āan Bil-Ma`rūfi Ḥaqqāan `Alā Al-Muḥsinīna
Ahmed Ali	تم پر کوئی گناہ نہیں اگر تم عورتوں کو طلاق دے دو جب کہ انہیں باتھ بھی نہ لگایا ہو اور ان کے لیے کچھ مہر بھی مقرر نہ کیا ہو اور انہیں کچھ سامان دے دو وسعت

	والے پر اپنے قدر کے مطابق اور مفلس پر اپنے قدر کے مطابق سامان حسب دستور ہے نیکو کاروں پر یہ حق ہے
Jalandhry	اور اگر تم عورتوں کو ان کے پاس جانے یا ان کا مہر مقرر کرنے سے پہلے طلاق دے دو تو تم پر کچھ گناہ نہیں۔ ہاں ان کو دستور کے مطابق کچھ خرچ ضرور دو (یعنی) مقدور والا اپنے مقدور کے مطابق دے اور تنگ دست اپنی حیثیت کے مطابق۔ نیک لوگوں پر یہ ایک طرح کا حق ہے
YusufAli	There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.
M.Khan	There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal - money given by the husband to his wife at the time of marriage). But bestow on them ( a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.
Pickthal	It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.
Shakir	There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۖ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

before	مِنْ قَبْلِ	you divorce them	طَلَّقْتُمُوهُنَّ	and if	وَإِنْ
and (indeed)	وَقَدْ	you touch them	تَمْسُوهُنَّ	that	أَنْ
a settled portion (dower)	فَرِيضَةً	for them	لَهُنَّ	you have fixed	فَرَضْتُمْ
you have fixed	فَرَضْتُمْ	(of) what	مَا	then half	فَنِصْفُ
they (agree to) forego	يَعْفُونَ	(that)	أَنْ	unless	إِلَّا
he	الَّذِي	(agrees to) forego	يَعْفُو	or	أَوْ
(of) marriage	النِّكَاحِ ۚ	(is) knot	عُقْدَةُ	in whose hand	بِيَدِهِ
(is) closer	أَقْرَبُ	you (agree to) forego	تَعْفُوا	and that	وَأَنْ
(you) forget	تَنْسُوا	and do not	وَلَا	to piety	لِلتَّقْوَىٰ ۖ
indeed	إِنَّ	among yourselves	بَيْنَكُمْ ۚ	grace (liberality)	الْفَضْلَ
you do	تَعْمَلُونَ	of what	بِمَا	Allah	اللَّهُ
				(is) All-Seer	بَصِيرٌ

Translit	Wa 'In Ṭallaqtumūhunna Min Qabli 'An Tamassūhunna Wa Qad Faradtum Lahunna Farīdatan Faniṣfu Mā Faradtum 'Illā 'An Ya 'fūna 'Aw Ya 'fuwa Al-Laḥī Biyadihi 'UqdatuAn-Nikāhi Wa 'An Ta 'fū 'Aqrabu Lilttaqwā Wa Lā Tansaw Al-Faḍla Baynakum 'Inna Allāha Bimā Ta 'malūna Baṣīrun
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## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	اور اگر تمہیں انہیں طلاق دو اس سے پہلے کہ انہیں ہاتھ لگاؤ حالانکہ تم ان کے لیے مہر مقرر کر چکے ہو تو نصف اس کا جو تم نے مقرر کیا تھا مگر یہ کہ وہ معاف کر دیں یا وہ شخص معاف کر دے جس کے ہاتھ میں نکاح کی گرہ ہے اور تمہارا معاف کر دینا پرہیزگاری کے زیادہ قریب ہے اور آپس میں احسان کرنا نہ بھولو کیوں کہ جو کچھ بھی تم کر رہے ہو اللہ اسے دیکھ رہا ہے
Jalandhry	اور اگر تم عورتوں کو ان کے پاس جانے سے پہلے طلاق دے دو لیکن مہر مقرر کر چکے ہو تو آدھا مہر دینا ہوگا۔ ہاں اگر عورتیں مہر بخش دیں یا مرد جن کے ہاتھ میں عقد نکاح ہے (اپنا حق) چھوڑ دیں۔ (اور پورا مہر دے دیں تو ان کو اختیار ہے) اور اگر تم مرد لوگ اپنا حق چھوڑ دو تو یہ پرہیزگاری کی بات ہے۔ اور آپس میں بھلائی کرنے کو فراموش نہ کرنا۔ کچھ شک نہیں کہ خدا تمہارے سب کاموں کو دیکھ رہا ہے
YusufAli	And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them) unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do.
M.Khan	And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.
Pickthal	If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.
Shakir	And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

### حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿238﴾

the prayers	الصَّلَوَاتِ	Over	عَلَى	be watchful (offer regularly)	حَافِظُوا
and stand up	وَقُومُوا	Middle	الْوُسْطَىٰ	and the prayer	وَالصَّلَاةِ
		utmost obediently/truly devout	قَانِتِينَ	for Allah	لِلَّهِ

Translit	<i>Hāfiẓū `Alā Aṣ-Ṣalawāti Wa Aṣ-Ṣalāati Al-Wuṣṭā Wa Qūmū Lillāhi Qānitīna</i>
AhmedAli	سب نمازوں کی حفاظت کیا کرو اور (خاص کر) درمیانی نماز کی اور اللہ کے لیے ادب سے کھڑے رہا کرو
Jalandhry	(مسلمانو) سب نمازیں خصوصاً بیچ کی نماز (یعنی نماز عصر) پورے التزام کے ساتھ ادا کرتے رہو۔ اور خدا کے آگے ادب سے کھڑے رہا کرو
YusufAli	Guard strictly your (habit of) prayers Especially the middle prayer, and stand before Allah in a devout (frame of mind).
M.Khan	Guard strictly (five obligatory) As-Ṣalawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].
Pickthal	Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.
Shakir	Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

﴿239﴾

then on foot	فَرِجَالًا	you fear	خِفْتُمْ	and if	فَإِنْ
and when	فَإِذَا	riding	رُكْبَانًا ۖ	or	أَوْ
Allah	اللَّهُ	then remember	فَأَذْكُرُوا	you feel secured	أَمِنْتُمْ
that which	مَا	He has taught you	عَلَّمَكُمْ	as	كَمَا
know	تَعْلَمُونَ	you did	تَكُونُوا	not	لَمْ

Translit	Fa'in <i>Khiftum Farijālān 'Aw Rukbānān</i> Fa'idhā 'Amintum Fādhkurū Allāha Kamā 'Allamakum Mā Lam Takūnū Ta'lamūna				
AhmedAli	پھر اگر تمہیں خوف ہو تو پیادہ یا سوار ہی (پڑھ لیا کرو) پھر جب امن پاؤ تو ال (کو یاد کیا کرو) جیسا اس نے تمہیں سکھایا ہے جو تم نہ جانتے تھے				
Jalandhry	اگر تم خوف کی حالت میں ہو تو پیادے یا سوار (جس حال میں ہونا پڑھ لو) پھر جب امن (واطمینان) ہو جائے تو جس طریق سے خدا نے تم کو سکھایا ہے جو تم پہلے نہیں جانتے تھے خدا کو یاد کرو				
YusufAli	If ye fear (an enemy), pray on foot or riding (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner he has taught you which ye knew not (before).				
M.Khan	And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).				
Pickthal	And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.				
Shakir	But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.				

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۖ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

﴿240﴾

of you	مِنْكُمْ	who die	يُتَوَفَّوْنَ	and those	وَالَّذِينَ
(should make) a bequest	وَصِيَّةً	wives	أَزْوَاجًا	and leave	وَيَذَرُونَ
for	إِلَى	(for) maintenance	مَتَاعًا	for their wives	لِأَزْوَاجِهِمْ
turning them out	إِخْرَاجٍ ۖ	without	غَيْرَ	one year	الْحَوْلِ
then (there is) no	فَلَا	they leave	خَرَجْنَ	but if	فَإِنْ
in	فِي	on you	عَلَيْكُمْ	sin	جُنَاحَ
for	فِي	they do	فَعَلْنَ	what	مَا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

and Allah	وَاللَّهُ	in an honourable manner	مِنْ مَّعْرُوفٍ	themselves	أَنْفُسِهِنَّ
		All-Wise	حَكِيمٌ	(is) All-Mighty	عَزِيزٌ

Translit	<i>Wa Al-Ladhīna Yutawaffawna Minkum Wa Yadhharūna 'Azwājāan Waṣīyatan Li'zwājihim Matā`āan 'Ilā Al-Hawli Ghayra 'Ikhrājīn Fa'in Kharajna Falā Junāha `Alaykum Fī Mā Fa`alna Fī 'Anfusihinna Min Ma`rūfin Wa Allāhu `Azīzun Ḥakīmūn</i>
AhmedAli	اور جو لوگ تم میں سے مر جائیں اور بیویاں چھوڑ جائیں تو انہیں اپنی بیویوں کے لیے سال بھر کے لیے گزارہ کے واسطے وصیت کرنی چاہیے گھر سے باہر گئے بغیر پھر اگر وہ خود نکل جائیں تو تم پر اس میں کوئی گناہ نہیں جو وہ عورتیں اپنے حق میں دستور کے موافق کریں اور اللہ زبردست حکمت والا ہے
Jalandhry	اور جو لوگ تم میں سے مر جائیں اور عورتیں چھوڑ جائیں وہ اپنی عورتوں کے حق میں وصیت کر جائیں کہ ان کو ایک سال تک خرچ دیا جائے اور گھر سے نہ نکالی جائیں۔ ہاں اگر وہ خود گھر سے نکل جائیں اور اپنے حق میں پسندیدہ کام (یعنی نکاح) کر لیں تو تم پر کچھ گناہ نہیں۔ اور خدا زبردست حکمت والا ہے
YusufAli	Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence) there is no blame on you for what they do with themselves, provided it is reasonable And Allah is Exalted in Power, Wise.
M.Khan	And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.
Pickthal	(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
Shakir	And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

## وَلِلْمُطَلَّاقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

on a reasonable (scale)	بِالْمَعْرُوفِ	(is) a provision	مَتَاعٌ	and for divorced women	وَلِلْمُطَلَّاقَاتِ
the God-Fearing	الْمُتَّقِينَ	on	عَلَى	a duty	حَقًّا

Translit	<i>Wa Lilmutallaqāti Matā`un Bil-Ma`rūfi Ḥaqqāan `Alā Al-Muttaqīna</i>
AhmedAli	اور طلاق دی ہوئی عورتوں کے واسطے دستور کے موافق خرچ دینا پر ہیزگاروں پر یہ لازم ہے
Jalandhry	اور مطاقہ عورتوں کو بھی دستور کے مطابق نان و نفقہ دینا چاہیے پر ہیزگاروں پر (یہ بھی) حق ہے
YusufAli	For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.
M.Khan	And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqūn (the pious - see V.2:2).
Pickthal	For divorced women a provision in kindness: a duty for those who ward off (evil).
Shakir	And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).



## كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿242﴾

Allah	اللَّهُ	makes clear	يُبَيِّنُ	thus	كَذَلِكَ
so that you may	لَعَلَّكُمْ	His Injunctions	آيَاتِهِ	for you	لَكُمْ
				understand	تَعْقِلُونَ

Translit	<i>Kadhālika Yubayyinu Allāhu Lakum 'Āyātihi La'allakum Ta'qilūna</i>
AhmedAli	اسی طرح اللہ تمہارے واسطے اپنے احکام بیان فرماتا ہے تاکہ تم سمجھ لو
Jalandhry	اسی طرح خدا اپنے احکام تمہارے لئے بیان فرماتا ہے تاکہ تم سمجھو
YusufAli	Thus doth Allah make clear His Signs to you: in order that ye may understand.
M.Khan	Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand.
Pickthal	Thus Allah expoundeth unto you His revelations so that ye may understand.
Shakir	Allah thus makes clear to you His communications that you may understand.

## ﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿243﴾

to (at)	إِلَى	you looked	تَر	have not	أَلَمْ
from	مِنْ	went forth	خَرَجُوا	those who	الَّذِينَ
(in) thousands	أُلُوفٌ	while they (were)	وَهُمْ	their homes	دِيَارِهِمْ
and said	فَقَالَ	of death	الْمَوْتِ	(for) fear	حَذَرَ
die	مُوتُوا	Allah	اللَّهُ	to them	لَهُمْ
indeed	إِنَّ	He revived them	أَحْيَاهُمْ ۚ	then	ثُمَّ
to	عَلَى	(is) Bounteous/Gracious	لَذُو فَضْلٍ	Allah	اللَّهُ
most	أَكْثَرَ	but	وَلَكِنَّ	mankind	النَّاسِ
give thanks	يَشْكُرُونَ	do not	لَا	people	النَّاسِ

Translit	<i>'Alam Tara 'Ilā Al-Ladhūna Kharajū Min Diyārihim Wa Hum 'Ulūfun Ḥadhara Al-Mawti Faqālahumu Allāhu Mūtū Thumma 'Ahyāhum 'Inna Allāha Ladhū Fadlin 'Alā An-Nāsi Wa Lakinna 'Akthara An-Nāsi Lā Yashkurūna</i>
AhmedAli	کیا تم نے ان لوگوں کو نہیں دیکھا جو موت کے ڈر سے اپنے گھروں سے نکلے حالانکہ وہ ہزاروں تھے پھر اللہ نے ان کو فرمایا کہ مر جاؤ پھر انہیں زندہ کر دیا ہے شک اللہ لوگوں پر فضل کرنے والا ہے لیکن اکثر لوگ شکر نہیں کرتے
Jalandhry	بھلا تم نے ان لوگوں کو نہیں دیکھا جو (شمار میں) ہزاروں ہی تھے اور موت کے ڈر سے اپنے گھروں سے نکل بھاگے تھے۔ تو خدا نے ان کو کلم دیا کہ مر جاؤ۔ پھر ان کو زندہ بھی کر دیا۔ کچھ شک نہیں کہ خدا لوگوں پر مہربانی رکھتا ہے۔ لیکن اکثر لوگ شکر نہیں کرتے

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	Didst thou not turn by vision to those who abandoned their homes though they were thousands (in number), for fear of death? Allah said to them: "Die." then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful.
M.Khan	Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of Bounty to mankind, but most men thank not.
Pickthal	Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.
Shakir	Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

### وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿244﴾

the Way	سَبِيلِ	in	فِي	and fight	وَقَاتِلُوا
that	أَنَّ	and know	وَاعْلَمُوا	(of) Allah	اللَّهُ
All-Knower	عَلِيمٌ	(is) All-Hearer	سَمِيعٌ	Allah	اللَّهُ

Translit	<i>Wa Qātilū Fī Sabīli Allāhi Wa A`lamū 'Anna Allāha Samī'un `Alīmun</i>
AhmedAli	اور اللہ کی راہ میں لڑو اور سمجھ لو کہ بے شک اللہ نوب سننے والا جاننے والا ہے
Jalandhry	اور (مسلمانوں) خدا کی راہ میں جہاد کرو اور جان رکھو کہ خدا (سب کچھ) جانتا ہے
YusufAli	Then fight in the cause of Allah, and know that Allah heareth and knoweth all things.
M.Khan	And fight in the Way of Allāh and know that Allāh is All-Hearer, All-Knower.
Pickthal	Fight in the way of Allah, and know that Allah is Hearer, Knower.
Shakir	And fight in the way of Allah, and know that Allah is Hearing, Knowing.

### مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ

### تُرْجَعُونَ ﴿245﴾

that	الَّذِي	(is) he	ذَا	who	مَنْ
a loan	قَرْضًا	Allah	اللَّهُ	lends	يُقْرِضُ
for him	لَهُ	so that He will multiply it	فَيُضَاعِفُهُ	goodly	حَسَنًا
and Allah	وَاللَّهُ	many	كَثِيرَةً ۖ	times	أَضْعَافًا
and to Him	وَإِلَيْهِ	and amplifies (increases)	وَيَبْسُطُ	Straitens (decreases)	يَقْبِضُ
				you will be returned	تُرْجَعُونَ

Translit	<i>Man Dhā Al-Ladhī Yuqridu Allāha Qardāan Ḥasanāan Fayudā`ifahu Lahu 'Ad`āfāan Kathīratan Wa Allāhu Yaqbiḍu Wa Yabsuṭu Wa 'Ilayhi Turja`ūna</i>
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# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	ایسا کون شخص ہے جو اللہ کو اچھا قرض دے پھر اللہ اس کو کئی گنا بڑھا کر دے اور اللہ ہی تنگی کرتا ہے اور کٹاؤں کرتا ہے اور تم سب اسی کی طرف لوٹاؤ گے
Jalandhry	کوئی ہے کہ خدا کو قرض حسنہ دے کہ وہ اس کے بدلے اس کو کئی گنا زیادہ دے گا۔ اور خدا ہی روزی کو تنگ کرتا اور (وہی اسے) کشادہ کرتا ہے۔ اور تم اسی کی طرف لوٹ کر جاؤ گے
YusufAli	Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) want or plenty and to Him shall be your return.
M.Khan	Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.
Pickthal	Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
Shakir	Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۖ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿246﴾

to	إِلَى	you turned the vision	تَر	heve not	أَلَمْ
Children	بَنِي	of	مِنْ	the Chiefs	الْمَلَأِ
Moses	مُوسَىٰ	after	مِنْ بَعْدِ	(of) Israel	إِسْرَائِيلَ
to a Prophet	لِنَبِيِّ	they said	قَالُوا	when	إِذْ
for us	لَنَا	appoint	ابْعَثْ	of theirs	لَهُمْ
in	فِي	we will fight	نُقَاتِلْ	a king	مَلِكًا
he said	قَالَ	(of) Allah	اللَّهُ ۖ	Way	سَبِيلِ
is prescribed	كُتِبَ	if	إِنْ	e in it expected of you (would you)	هَلْ عَسَيْتُمْ
that do not	أَلَّا	the fighting	الْقِتَالُ	upon you	عَلَيْكُمْ
and what is	وَمَا	they said	قَالُوا	you fight	تُقَاتِلُوا ۖ
we shall fight	نُقَاتِلْ	that not	أَلَّا	for us	لَنَا
(of) Allah	اللَّهُ	Way	سَبِيلِ	in	فِي
from	مِنْ	we have been driven out	أُخْرِجْنَا	when	وَقَدْ
but when	فَلَمَّا	and our children (families)	وَأَبْنَائِنَا ۖ	our homes	دِيَارِنَا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

the fighting	الْقِتَالُ	for them	عَلَيْهِمْ	was prescribed	كُتِبَ
a few	قَلِيلًا	except	إِلَّا	they turned back	تَوَلَّوْا
(is) All-Knower	عَلِيمٌ	and Allah	وَاللَّهُ	of them	مِنْهُمْ ۖ
				of the wrong-doers	بِالظَّالِمِينَ

Translit	'Alam Tara 'Ilā Al-Mala'i Min Banī 'Isrā'īla Min Ba'di Mūsā 'Idh Qālū Linabīyīn Lahum Ab'ath Lanā Malikāan Nuqātil Fī Sabīli Allāhi Qāla Hal 'Asaytum 'In Kutiba 'Alaykumu Al-Qitālu 'Allā Tuqātilū Qālū Wa Mā Lanā 'Allā Nuqātila Fī Sabīli Allāhi Wa Qad 'Ukhrijnā Min Diyārinā Wa 'Abnā'inā Falammā Kutiba 'Alayhimu Al-Qitālu Tawallaw 'Illā Qalīlāan Minhum Wa Allāhu 'Alīmūn Biẓ-Ẓālimīna
AhmedAli	کیا تم نے بنی اسرائیل کی ایک جماعت کو موسیٰ کے بعد نہیں دیکھا جب انہوں نے اپنے نبی سے کہا کہ ہمارے لیے ایک بادشاہ مقرر کر دو تاکہ ہم اللہ کی راہ میں لڑیں پیغمبر نے کہا کیا یہ بھی ممکن ہے اگر تمہیں لڑائی کا حکم ہو تو تم اس وقت نہ لڑو انہوں نے کہا ہم اللہ کی راہ میں کیوں نہیں لڑیں گے حالانکہ ہمیں اپنے گھروں اور اپنے بیٹوں سے نکال دیا گیا ہے پھر جب انہیں لڑائی کا حکم ہوا تو سوائے چند آدمیوں کے سب پھر گئے اور اللہ ظالموں کو خوب جانتا ہے
Jalandhry	بھلا تم نے بنی اسرائیل کی ایک جماعت کو نہیں دیکھا جس نے موسیٰ کے بعد اپنے پیغمبر سے کہا کہ آپ ہمارے لئے ایک بادشاہ مقرر کر دیں تاکہ ہم خدا کی راہ میں جہاد کریں۔ پیغمبر نے کہا کہ اگر تم کو جہاد کا حکم دیا جائے تو عجب نہیں کہ لڑنے سے پہلو تہی کرو۔ وہ کہنے لگے کہ ہم راہ خدا میں کیوں نہ لڑیں گے جب کہ ہم وطن سے (خارج) اور بال بچوں سے جدا کر دیئے گئے۔ لیکن جب ان کو جہاد کا حکم دیا گیا تو چند اشخاص کے سوا سب پھر گئے۔ اور خدا ظالموں سے خوب واقف ہے
YusufAli	Hast thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a Prophet (that was) among them: "Appoint for us a king that we may fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back except a small band among them. But Allah has full knowledge of those who do wrong.
M.Khan	Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
Pickthal	Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.
Shakir	Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا  
وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً  
فِي الْعِلْمِ وَالْجِسْمِ ۚ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿247﴾

their Prophet	نَبِيُّهُمْ	to them	لَهُمْ	and said	وَقَالَ
has appointed	قَدْ بَعَثَ	Allah	اللَّهُ	indeed	إِنَّ
a king	مَلِكًا ۚ	Talut (Saul)	طَالُوتَ	for you	لَكُمْ
would be	يَكُونُ	how	أَنَّى	they said	قَالُوا
over us	عَلَيْنَا	dominion	الْمُلْكُ	for him	لَهُ
for the dominion	بِالْمُلْكِ	more deserving	أَحَقُّ	when we (are)	وَنَحْنُ
and not	وَلَمْ	he has been given	يُؤْتَ	than he	مِنْهُ
wealth	الْمَالِ ۚ	of	مِنْ	plenty	سَعَةً
Allah	اللَّهُ	indeed	إِنَّ	he said	قَالَ
and has increased him	وَزَادَهُ	over you	عَلَيْكُمْ	has chosen him	اصْطَفَاهُ
knowledge	الْعِلْمِ	in	فِي	abundantly	بَسْطَةً
grants	يُؤْتِي	and Allah	وَاللَّهُ	and physique (stature)	وَالْجِسْمِ ۚ
He wills	يَشَاءُ ۚ	to whom	مَنْ	His Kingdom	مُلْكُهُ
All-Knowing	عَلِيمٌ	(is) All-Sufficient	وَاسِعٌ	and Allah	وَاللَّهُ

Translit	<i>Wa Qāla Lahum Nabīyuhum 'Inna Allāha Qad Ba`atha Lakum Ṭālūta Malikāan Qālū 'Annā Yakūnu Lahu Al-Mulku `Alaynā Wa Nahnu 'Aḥaqqu Bil-Mulki Minhu Wa Lam Yu'uta Sa`atan Mina Al-Māli Qāla 'Inna Allāha Aṣṭafāhu `Alaykum Wa Zādahu Baṣṭatan Fī Al-`Ilmi Wa Al-Jismi Wa Allāhu Yu'uti Mulkahu Man Yaṣḥā'u Wa Allāhu Wāsi'un `Alīmun</i>
AhmedAli	ان کے نبی نے ان سے کہا بے شک اللہ نے طالوت کو تمہارا بادشاہ مقرر فرمایا ہے انہوں نے کہا اس کی حکومت ہم پر کیوں کر ہو سکتی ہے اس سے تو ہم ہی سلطنت کے زیادہ مستحق ہیں اور اسے مال میں بھی کٹناش نہیں دی گئی پیغمبر نے کہا بے شک اللہ نے اسے تم پر پسند فرمایا ہے اور اسے علم اور جسم میں زیادہ فراخ دی ہے اور اللہ اپنا ملک جسے چاہے دیتا ہے اور اللہ کٹناش والا جاننے والا ہے
Jalandhry	اور پیغمبر نے ان سے (یہ بھی) کہا کہ خدا نے تم پر طالوت کو بادشاہ مقرر فرمایا ہے۔ وہ بولے کہ اسے ہم پر بادشاہی کا حق کیونکر ہو سکتا ہے بادشاہی کے مستحق تو ہم ہیں اور اس کے پاس تو بہت سی دولت بھی نہیں۔ پیغمبر نے کہا کہ خدا نے اس کو تم پر فضیلت دی ہے اور (بادشاہی کے لئے) منتخب فرمایا ہے اس نے اسے علم بھی بہت سناٹھا ہے اور تن و توش بھی (بڑا عطا کیا ہے) اور خدا (کو اختیار ہے) جسے چاہے بادشاہی بخشے۔ وہ بڑا کٹناش والا اور دانا ہے
YusufAli	Their Prophet said to them: "Allah hath appointed Talut as king over you." They say: "How can he exercise authority, over us when we are better fitted than he to exercise authority and he is not even gifted, with wealth in abundance?" He said: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess; Allah granteth His authority to whom he pleaseth. Allah is All-Embracing, and He

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Sura # 2 – 286 Verses - Makkah

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	knoweth all things."
M.Khan	And their Prophet (Samuel A.S.) said to them, "Indeed Allāh has appointed Talūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His Kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."
Pickthal	Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.
Shakir	And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿248﴾

their Prophet	نَبِيُّهُمْ	to them	لَهُمْ	and said	وَقَالَ
(of) his dominion	مُلْكِهِ	a sign	آيَةَ	indeed	إِنَّ
the Ark	التَّابُوتُ	there would come to you	يَأْتِيَكُمُ	(is) that	أَنْ
from	مِّنْ	peace	سَكِينَةً	in it (lies)	فِيهِ
of what	مِّمَّا	and a remnant	وَبَقِيَّةٌ	your Lord	رَبِّكُمْ
(of) Moses	مُوسَىٰ	the family	آلُ	left	تَرَكَ
will bear it	تَحْمِلُهُ	(of) Aaron	هَارُونَ	and family	وَآلُ
in	فِي	truly	إِنَّ	the angels	الْمَلَائِكَةُ ۚ
(is) a sign	لَآيَةً	that	ذَٰلِكَ	in	فِي
you are	كُنتُمْ	if	إِنْ	for you	لَكُمْ
				believers	مُؤْمِنِينَ

Translit	<i>Wa Qāla Lahum Nabīyuhum 'Inna 'Āyata Mulkihi 'An Ya'tiyakumu At-Tābūtu Fīhi SakīnatunMin Rabbikum Wa Baqīyatun Mimmā Taraka 'Ālu Mūsā Wa 'Ālu Hārūna Tahmiluhu Al-Malā'ikatu 'Inna Fī Dhālika La'āyatan Lakum 'In Kuntum Mu'minīna</i>
AhmedAli	اور بنی اسرائیل سے ان کے نبی نے کہا کہ طاہوت کی بادشاہی کی یہ نشانی ہے کہ تمہارے پاس وہ صندوق واپس آئے گا جس میں تمہارے رب کی طرف سے اطمینان ہے اور کچھ بچی ہوئی چیزیں ہیں ان میں سے جو موسیٰ اور ہارون کی اولاد چھوڑ گئی تھی اس صندوق کو فرشتے اٹھا لائیں گے بے شک اس میں تمہارے لیے پوری نشانی ہے اگر تم ایمان والے ہو
Jalandhry	اور پیغمبر نے ان سے کہا کہ ان کی بادشاہی کی نشانی یہ ہے کہ تمہارے پاس ایک صندوق آئے گا جس کو فرشتے اٹھائے ہوئے ہوں گے اس میں تمہارے

	پروردگار کی طرف سے تسلی (بخشنے والی چیز) ہوگی اور کچھ اور چیزیں بھی ہوں گی جو موسیٰ اور ہارون چھوڑ گئے تھے۔ اگر تم ایمان رکھتے ہو تو یہ تمہارے لئے ایک بڑی نشانی ہے
Yusuf Ali	And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the ark of the Covenant with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron carried by angels. In this is a Symbol for you if ye indeed have faith."
M. Khan	And their Prophet (Samuel A.S.) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.
Pickthal	And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.
Shakir	And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿249﴾

Talut (saul)	طَالُوتُ	set out	فَصَلَ	and when	فَلَمَّا
verily	إِنَّ	he said	قَالَ	with forces	بِالْجُنُودِ
with a stream	بِنَهَرٍ	will test you	مُبْتَلِيكُمْ	Allah	اللَّهُ
of it	مِنْهُ	drinks	شَرِبَ	so whoever	فَمَنْ
and whoever	وَمَنْ	of me	مِنِّي	he is not	فَلَيْسَ
indeed he is	فَإِنَّهُ	tastes it	يَطْعَمُهُ	not	لَمْ
he who	مَنْ	except	إِلَّا	of me	مِنِّي
of his hand	بِيَدِهِ ۚ	(in the) hollow	غُرْفَةً	takes	اغْتَرَفَ
except	إِلَّا	of it	مِنْهُ	yet they drank	فَشَرِبُوا
so when	فَلَمَّا	of them	مِنْهُمْ ۚ	a few	قَلِيلًا
and those who	وَالَّذِينَ	he	هُوَ	crossed it	جَاوَزَهُ
they said	قَالُوا	with him	مَعَهُ	believed	آمَنُوا
for us	لَنَا	strength	طَاقَةَ	(there is) no	لَا
and his forces	وَجُنُودِهِ ۚ	against Jalut (Goliath)	بِجَالُوتَ	today	الْيَوْمَ



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knew	يَظُنُّونَ	those who	الَّذِينَ	said	قَالَ
Allah	اللَّهُ	to meet	مُلَاقُوا	that they (were)	أَنَّهُمْ
small	قَلِيلَةٍ	a group	مِنْ فِتْنَةٍ	how often	كَمْ
large	كَثِيرَةٍ	a group	فِتْنَةٍ	overcame	غَلَبَتْ
and Allah	وَاللَّهُ	(of) Allah	اللَّهُ ۖ	with (by) Leave	يُؤْذِنُ
		the patient ones	الصَّابِرِينَ	(is) with	مَعَ

Translit	<i>Falammā Faṣala Ṭālūtu Bil-Junūdi Qāla 'Inna Allāha Mubtalikum Binaharin Faman <u>Shariba</u> Minhu Falaysa Minnī Wa Man Lam Yaṭ'amhu Fa'innahu Minnī 'Illā Mani <u>Aghtarafa</u> <u>Ghurfatan</u> Biyadihi <u>Fasharibū</u> Minhu 'Illā Qalilāan Minhum Falammā Jāwazahu Huwa Wa Al-Ladhīna 'Amanū Ma'ahu Qālū Lā Ṭāqata Lanā Al-Yawma Bijālūta Wa Junūdihi Qāla Al-Ladhīna Yazunnūna 'Annahum Mulāqū Allāhi Kam Min Fi'atin Qalilatin <u>Ghalabat</u> Fi'atan <u>Kathīratan</u> Bi'idhni Allāhi Wa Allāhu Ma'a Aṣ-Ṣābirīna</i>
AhmedAli	پھر جب طالوت فوجیں لے کر نکلا کما بے شک اللہ ایک نہر سے تمہاری آزمائش کرنے والا ہے جس نے اس نہر کا پانی پیاتو وہ میرا نہیں ہے اور جس نے اسے نہ چکھا تو وہ بے شک میرا ہے مگر جو کوئی اپنے ہاتھ سے ایک چلو بھر لے (تو اسے معاف ہے) پھر ان میں سے سوائے چند آدمیوں کے سب نے اس کا پانی پی لیا پھر جب طالوت اور ایمان والے اس کے ساتھ پار ہوئے تو کہنے لگے آج ہمیں جالوت اور اس کے لشکروں سے لڑنے کی طاقت نہیں جن لوگوں کو خیال تھا کہ انہیں اللہ سے ملنا ہے وہ کہنے لگے بارہا بڑی جماعت پر چھوٹی جماعت اللہ کے حکم سے غالب ہوئی ہے اور اللہ صبر کرنے والوں کے ساتھ ہے
Jalandhry	غرض جب طالوت فوجیں لے کر روانہ ہوا تو اس نے (ان سے) کہا کہ خدا ایک نہر سے تمہاری آزمائش کرنے والا ہے۔ جو شخص اس میں سے پانی پی لے گا (اس کی نسبت تصور کیا جائے گا کہ) وہ میرا نہیں۔ اور جو نہ پئے گا وہ (سمجھا جائے گا کہ) میرا ہے۔ ہاں اگر کوئی ہاتھ سے چلو بھر پانی پی لے (تو نہیں۔ جب وہ لوگ نہر پر پہنچے) تو چند شخصوں کے سوا سب نے پانی پی لیا۔ پھر جب طالوت اور مومن لوگ جو اس کے ساتھ تھے نہر کے پار ہو گئے۔ تو کہنے لگے کہ آج ہم میں جالوت اور اس کے لشکر سے مقابلہ کرنے کی طاقت نہیں۔ جو لوگ یقین رکھتے تھے کہ ان کو خدا کے روبرو حاضر ہونا ہے وہ کہنے لگے کہ بسا اوقات تھوڑی سی جماعت نے خدا کے حکم سے بڑی جماعت پر فتح حاصل کی ہے اور خدا استقلال رکھنے والوں کے ساتھ ہے
YusufAli	When Talut set forth with the armies, he said: "Allah will test you at the stream; if any drinks of its water, he goes not with my army; only those who taste not of it go with me; a mere sip out of the hand is excused.—" But they drank of it, except a few. When they crossed the river— he and the faithful ones with him they said: "This day we cannot cope with Goliath and his forces." But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere."
M.Khan	Then when Tālūt (Saul) set out with the army, he said: "Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirūn (the patient).
Pickthal	And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.

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Shakir	So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.
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وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿250﴾

for Jalut (Goliath)	لِجَالُوتَ	they went forth	بَرَزُوا	and when	وَلَمَّا
our Lord	رَبَّنَا	they said	قَالُوا	and his people (forces)	وَجُنُودِهِ
patience	صَبْرًا	on us	عَلَيْنَا	pour forth	أَفْرِغْ
and grant us victory	وَانصُرْنَا	our steps	أَقْدَامَنَا	and make firm	وَتَثَبِّتْ
disbelieving	الْكَافِرِينَ	people	الْقَوْمِ	over	عَلَى

Translit	<i>Wa Lammā Barazū Lijālūta Wa Junūdihi Qālū Rabbanā 'Afrigh 'Alaynā Ṣabrāan Wa Thabbit 'Aqdāmanā Wa Anṣurnā `Alā Al-Qawmi Al-Kāfirīna</i>
AhmedAli	اور جب جالوت اور اس کی فوجوں کے سامنے ہوئے تو کہا اے رب ہمارے دلوں میں صبر ڈال دے اور ہمارے پاؤں جمائے رکھ اور اس کافر قوم پر ہماری مدد کر
Jalandhry	اور جب وہ لوگ جالوت اور اس کے لشکر کے مقابل آئے تو (خدا سے) دعا کی کہ اے پروردگار ہم پر صبر کے دہانے کھول دے اور ہمیں (لڑائی میں) ثابت قدم رکھ اور (لشکر) کفار پر فتیاب کر
YusufAli	When they advanced to meet Goliath and his forces, they prayed: "Our Lord! pour out constancy on us and make our steps firm; Help us against those that reject faith."
M.Khan	And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."
Pickthal	And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.
Shakir	And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

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(of) Allah	اللَّهُ	by Leave	بِإِذْنِ	so they routed them	فَهَزَمُوهُمْ
Goliath	جَالُوتَ	David	دَاوُودُ	and killed	وَقَتَلَ
dominion	الْمُلْكَ	Allah	اللَّهُ	and gave him	وَآتَاهُ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

of what	مِمَّا	and taught him	وَعَلَّمَهُ	and wisdom	وَالْحِكْمَةَ
Allah's repelling	دَفَعُ اللَّهُ	and had it not been (for)	وَلَوْلَا	He willed	يَشَاءُ ۖ
by some (others)	بِبَعْضٍ	some of them	بَعْضَهُمْ	people	النَّاسِ
but	وَلَكِنَّ	the earth	الْأَرْضُ	surely (would be) overlaid with mischief	لَفَسَدَتِ
(to)	عَلَى	(is) Bounteous	ذُو فَضْلٍ	Allah	اللَّهُ
				the worlds	الْعَالَمِينَ

Translit	<i>Fahazamūhum Bi'idhni Allāhi Wa Qatala Dāwūdu Jālūta Wa 'Ātāhu Allāhu Al-Mulka Wa Al-Ĥikmata Wa 'Allamahu Mimmā Yashā'u Wa Lawlā Daf'u Allāhi An-Nāsa Ba'dahum Biba'din Lafasadati Al-'Arḍi Wa Lakinna Allāha Dhū Fadlīn 'Alā Al-'Ālamīna</i>
AhmedAli	پھر اللہ کے حکم سے مومنوں نے جالوت کے لشکروں کو شکست دی اور داؤد نے جالوت کو مار ڈالا اور اللہ نے سلطنت اور حکمت داؤد کو دی اور جو چاہا اسے سکھایا اور اگر اللہ کا بعض کو بعض کے ذریعے سے دفع کرا دینا نہ ہوتا تو زمین فساد سے پر ہو جاتی لیکن اللہ جہاں والوں پر بہت مہربان ہے
Jalandhry	تو طاقت کی فوج نے خدا کے حکم سے ان کو ہزیمت دی۔ اور داؤد نے جالوت کو قتل کر ڈالا۔ اور خدا نے اس کو بادشاہی اور دانائی بخشی اور جو کچھ چاہا سکھایا۔ اور خدا لوگوں کو ایک دوسرے (پر پڑھائی اور حملہ کرنے) سے بھٹاتا نہ رہتا تو ملک تباہ ہو جاتا لیکن خدا اہل عالم پر بڑا مہربان ہے
YusufAli	By Allah's will, they routed them: and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief, but Allah is full of bounty to all the worlds.
M.Khan	So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dawūd (David)] the kingdom [after the death of Talūt (Saul) and Samuel] and Al-Ĥikmah (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.
Shakir	So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

## تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿252﴾

(of) Allah	اللَّهُ	Verses	آيَاتُ	these (are)	تِلْكَ
with truth	بِالْحَقِّ ۖ	to you	عَلَيْكَ	We recite them	نَتْلُوهَا
the Messengers	الْمُرْسَلِينَ	of	لَمِنَ	and indeed you are	وَإِنَّكَ

Translit	<i>Tilka 'Āyātu Allāhi Natlūhā 'Alayka Bil-Ĥaqqi Wa 'Innaka Lamina Al-Mursalinā</i>
AhmedAli	یہ اللہ کی آیتیں ہیں ہم تمہیں ٹھیک طور پر پڑھ کر سناتے ہیں اور بے شک تو ہمارے رسولوں میں سے ہے
Jalandhry	یہ خدا کی آیتیں ہیں جو ہم تم کو سچائی کے ساتھ پڑھ کر سناتے ہیں (اور اے محمد صلی اللہ علیہ وسلم) تم بلاشبہ پیغمبروں میں سے ہو
YusufAli	These are the signs of Allah; We rehearse them to thee in truth: verily thou art one of the Messengers.

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M.Khan	These are the Verses of Allāh, We recite them to you (O Muhammad SAW) in truth, and surely, you are one of the Messengers (of Allāh).
Pickthal	These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;
Shakir	These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ 253

We preferred (exalted)	فَضَّلْنَا	Messenger	الرُّسُلُ	those	تِلْكَ
some others	بَعْضٍ ۚ	over	عَلَى	some of them	بَعْضَهُمْ
spoke	كَلَّمَ	(to) whom	مَنْ	of them (are)	مِنْهُمْ
some of them	بَعْضَهُمْ	and raised	وَرَفَعَ	Allah	اللَّهُ ۖ
Jesus	عِيسَى	and We gave (granted)	وَآتَيْنَا	(in) degrees (status)	دَرَجَاتٍ ۚ
and We gave	الْبَيِّنَاتِ	Mary	مَرْيَمَ	son of	ابْنَ
of the Holy	الْقُدُسِ ۖ	with spirit (of)	بِرُوحِ	and supported him	وَأَيَّدْنَاهُ
Allah	اللَّهُ	willed	شَاءَ	and if	وَلَوْ
those who	الَّذِينَ	have fought one another	اِقْتَتَلَ	would not	مَا
that	مَا	who	مِنْ بَعْدِ	(came) after them (Prophets)	مِنْ بَعْدِهِمْ
but	وَلَكِنْ	clear signs	الْبَيِّنَاتُ	had come to them	جَاءَتْهُمْ
who	مَنْ	and some of them (are)	فَمِنْهُمْ	they differed	اِخْتَلَفُوا
who	مَنْ	and some of them (are)	وَمِنْهُمْ	believed	آمَنَ
willed	شَاءَ	and if	وَلَوْ	disbelieved (denied)	كَفَرَ ۚ
they would have fought one another	اِقْتَتَلُوا	not	مَا	Allah	اللَّهُ
does	يَفْعَلُ	Allah	اللَّهُ	but	وَلَكِنَّ
		He likes (wants)	يُرِيدُ	what	مَا

Translit	Tilka Ar-Rusulu Fadḍalnā Ba`ḍahum `Alā Ba`ḍin Minhum Man Kallama Allāhu Wa Rafa`a Ba`ḍahum Darajātin Wa `Ātaynā `Isā Abna Maryama Al-Bayyināti Wa `Ayyadnāhu BirūhiAl-Qudusi Wa Law Shā'a Allāhu Mā Aqtatala Al-Ladhīna Min Ba`dihim Min Ba`di Mā Jā'at/humu Al-Bayyinātu Wa Lakini Akhtalafū Faminhum Man `Āmana Wa Minhum ManKafara Wa Law Shā'a Allāhu Mā Aqtatalū Wa
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سورة البقرة

	<i>Lakinna Allāha Yaf'alu Mā Yurīdu</i>
AhmedAli	یہ سب رسول ہیں ہم نے ان میں سے بعض کو بعض پر فضیلت دی ہے بعض وہ ہیں جن سے اللہ نے کلام فرمائی اور بعضوں کے درجے بلند کیے اور ہم نے عیسیٰ مریم کے بیٹے کو صریح معجزے دیے تھے اور اسے روح القدس کے ساتھ قوت دی تھی اور اگر اللہ چاہتا تو وہ لوگ جو ان پیغمبروں کے بعد آئے وہ آپس میں نہ لڑتے بعد اس کے کہ ان کے پاس صاف علم پہنچ چکے تھے لیکن ان میں اختلاف پیدا ہو گیا پھر کوئی ان میں سے ایمان لایا اور کوئی کافر ہوا اور اگر اللہ چاہتا تو وہ آپس میں نہ لڑتے لیکن اللہ جو چاہتا ہے کرتا ہے
Jalandhry	یہ پیغمبر (جو ہم وقتاً فوقتاً بھیجتے رہیں ہیں) ان میں سے ہم نے بعض کو بعض پر فضیلت دی ہے۔ بعض ایسے ہیں جن سے خدا نے گھنگھو فرمائی اور بعض کے (دوسرے امور میں) مرتبے بلند کئے۔ اور عیسیٰ بن مریم کو ہم نے کھلی ہوئی نشانیاں عطا کیں اور روح القدس سے ان کو مدد دی۔ اور اگر خدا چاہتا تو ان سے پچھلے لوگ اپنے پاس کھلی نشانیاں آنے کے بعد آپس میں نہ لڑتے لیکن انہوں نے اختلاف کیا تو ان میں سے بعض تو ایمان لے آئے اور بعض کافر ہی رہے۔ اور اگر خدا چاہتا تو یہ لوگ باہم جنگ و قتال نہ کرتے۔ لیکن خدا جو چاہتا ہے کرتا ہے
YusufAli	Those messengers We endowed with gifts some above others; to one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs) and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed they would not have fought each other; but Allah fulfilleth His plan.
M.Khan	Those Messengers! We preferred some often to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūh-ul-Qudus [Jibrael (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed - some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.
Pickthal	Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so wiled it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.
Shakir	We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

۞ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿254﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
We provided you	رَزَقْنَاكُمْ	of that	مِمَّا	spend	أَنْفِقُوا
comes	يَأْتِي	that	أَنْ	before	مِنْ قَبْلِ
bargaining (selling)	بَيْعٍ	(there will be) no	لَا	a Day	يَوْمٌ

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friendship	حُلَّةٌ	nor	وَلَا	in it (when)	فِيهِ
and the disbelievers (are)	وَالْكَافِرُونَ	intercession	شَفَاعَةً ۖ	nor	وَلَا
		the wong-doers	الظَّالِمُونَ	they (indeed)	هُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Anfiqū Mimmā Razaqnākum Min Qabli 'An Ya'tiya YawmunLā Bay'un Fīhi Wa Lā Khullatun Wa Lā Shafā'atun Wa Al-Kāfirūna Humu Aẓ-Zālimūna				
AhmedAli	اے ایمان والو! جو ہم نے تمہیں رزق دیا ہے اس میں سے خرچ کرو اس دن کے آنے سے پہلے جس میں نہ کوئی خرید و فروخت ہوگی اور نہ کوئی دوستی اور نہ کوئی سفارش اور کافرو ہی ظالم ہیں				
Jalandhry	اے ایمان والو! جو (مال) ہم نے تم کو دیا ہے اس میں سے اس دن کے آنے سے پہلے خرچ کر لو جس میں نہ (اعمال کا) سودا ہو اور نہ دوستی اور سفارش ہو سکے اور کفر کرنے والے لوگ ظالم ہیں				
YusufAli	O ye who believe! spend out of (the bounties) We have provided for you before the Day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers.				
M.Khan	O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zālimūn (wrong-doers).				
Pickthal	O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.				
Shakir	O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.				

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿255﴾

god	إِلَهٌ	(there is) no	لَا	Allah	اللَّهُ
the Ever-Living	الْحَيُّ	He	هُوَ	except	إِلَّا
overtakes Him	تَأْخُذُهُ	neither	لَا	the Sustainer & Protector	الْقَيُّومُ ۚ
sleep	نَوْمٌ ۚ	nor	وَلَا	slumber	سِنَّةٌ
in	فِي	what (is)	مَا	to (for) Him (is)	لَهُ
on (in)	فِي	and what (is)	وَمَا	the heavens	السَّمَاوَاتِ
that	ذَا	Who (is)	مَنْ	the earth	الْأَرْضِ ۚ
with Him	عِنْدَهُ	intercede	يَشْفَعُ	who (could)	الَّذِي
He knows	يَعْلَمُ	with His Permission	بِإِذْنِهِ ۚ	except	إِلَّا



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and what is after them (and what will happen to them later)	وَمَا خَلْفَهُمْ	between their hands (happens to them now)	بَيْنَ أَيْدِيهِمْ	what (is)	مَا
anything	بِشَيْءٍ	they encompass	يُحِيطُونَ	and never	وَلَا
except	إِلَّا	His Knowledge	عِلْمِهِ	of	مِنْ
extends (overspread)	وَسِعَ	He willed	شَاءَ	what	بِمَا
and the earth	وَالْأَرْضَ	the heavens	السَّمَاوَاتِ	His Chair (dominion)	كُرْسِيِّهِ
their upholding (guarding them)	حِفْظُهُمَا	wear Him (feel fatigue)	يَتَوَدُّهُ	and (does) not	وَلَا
the Most Great	الْعَظِيمُ	(is) the Most High	الْعَلِيِّ	and He	وَهُوَ

Translit	<i>Allāhu Lā 'Ilāha 'Illā Huwa Al-Ḥayyu Al-Qayyūmu Lā Ta'khudhuhu Sinatun Wa Lā Nawmun Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Man Dhā Al-Ladhī Yashfa'u 'Indahu 'Illā Bi'idhnihi Ya 'lamu Mā Bayna 'Aydihim Wa Mā Khalfahum Wa Lā Yuhīfūna Bishay'in Min 'Ilmihi 'Illā Bimā Shā'a Wasi'a Kursiyuhu As-Samāwāti Wa Al-'Arḍa Wa Lā Ya'ūduhu Hifẓuhumā Wa Huwa Al-'Alīyu Al-'Aẓīmu</i>
AhmedAli	اللہ کے سوا کوئی معبود نہیں زندہ ہے سب کا تھامنے والا نہ اس کی اونگھ دبا سکتی ہے نہ نیند آسمانوں اور زمین میں جو کچھ بھی ہے سب اسی کا ہے ایسا کون ہے جو اس کی اجازت کے سوا اس کے ہاں سفارش کر سکے مخلوقات کے تمام حاضر اور غائب حالات کو جانتا ہے اور وہ سب اس کی معلومات میں سے کسی چیز کا احاطہ نہیں کر سکتے مگر جتنا کہ وہ چاہے اس کی کرسی نے سب آسمانوں اور زمین کو اپنے اندر لے رکھا ہے اور اللہ کو ان دونوں کی حفاظت کچھ گراں نہیں گزرتی اور وہی سب سے بڑا عزمت والا ہے
Jalandhry	خدا (وہ معبود برحق ہے کہ) اس کے سوا کوئی عبادت کے لائق نہیں زندہ ہمیشہ رہنے والا اسے نہ اونگھ آتی ہے نہ نیند جو کچھ آسمانوں میں اور جو کچھ زمین میں ہیں سب اسی کا ہے کون ہے جو اس کی اجازت کے بغیر اس سے (کسی کی) سفارش کر سکے جو کچھ لوگوں کے روبرو رہا ہے اور جو کچھ ان کے پیچھے ہو چکا ہے اسے سب معلوم ہے اور وہ اس کی معلومات میں سے کسی چیز پر دسترس حاصل نہیں کر سکتے ہاں جس قدر وہ چاہتا ہے (اسی قدر معلوم کر دیتا ہے) اس کی بادشاہی (اور علم) آسمان اور زمین سب پر حاوی ہے اور اسے ان کی حفاظت کچھ بھی دشوار نہیں وہ بڑا عالی رتبہ اور بلیل القدر ہے
YusufAli	Allah! there is no Allah but He—the living, the Self-subsisting, Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).
M.Khan	Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursī.]—
Pickthal	Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
Shakir	Allah is He besides Whom there is no god, the Ever-Living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that



can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿256﴾

e in	فِي	compulsion	إِكْرَاهَ	no	لَا
became distinct	تَبَيَّنَ	verily	قَدْ	the religion	الدِّينِ ۚ
the wrong	الْغَيِّ ۚ	from	مِنْ	the Right Path	الرُّشْدُ
in false deities (evil ones)	بِالطَّاغُوتِ	disbelieves (rejects)	يَكْفُرْ	hence who	فَمَنْ
indeed	فَقَدْ	in Allah	بِاللَّهِ	and believes	وَيُؤْمِنُ
firm	الْوُثْقَىٰ	of handle	بِالْعُرْوَةِ	he took hold	اسْتَمْسَكَ
for it	لَهَا ۗ	breakage	انْفِصَامَ	no	لَا
All-Knower	عَلِيمٌ	(is) All-Hearer	سَمِيعٌ	and Allah	وَاللَّهُ

Translit	<i>Lā 'Ikrāha Fī Ad-Dīni Qad Tabayyana Ar-Rushdu Mina Al-Ghayyi Faman Yakfur Biṭ-Ṭāghūti Wa Yu'umin Billāhi Faqadi Astamsaka Bil-`Urwati Al-Wuṭḥā Lā Anfiṣāma Lahā Wa Allāhu Samī'un `Alīmun</i>
AhmedAli	دین کے معاملے میں زبردستی نہیں ہے بے شک ہدایت یقیناً گمراہی سے ممتاز ہو چکی ہے پھر جو شخص شیطان کو نہ مانے اور اللہ پر ایمان لائے تو اس نے مضبوط حلقہ پکڑ لیا جو ٹوٹنے والا نہیں اور اللہ سننے والا جاننے والا ہے
Jalandhry	دین (اسلام) میں زبردستی نہیں ہے ہدایت (صاف طور پر ظاہر اور) گمراہی سے الگ ہو چکی ہے تو جو شخص بتوں سے اعتقاد نہ رکھے اور خدا پر ایمان لائے اس نے ایسی مضبوط رسی ہاتھ میں پکڑ لی ہے جو کبھی ٹوٹنے والی نہیں اور خدا (سب کچھ) سنتا اور (سب کچھ) جانتا ہے
YusufAli	Let there be no compulsion in religion. Truth stands out clear from Error; whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.
M.Khan	There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.
Pickthal	There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.
Shakir	There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿257﴾

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

(of) those	الَّذِينَ	(is) Guardian	وَلِيِّ	Allah	اللَّهُ
from	مِنْ	He brings them out	يُخْرِجُهُمْ	who believed	آمَنُوا
Light	النُّورِ	to	إِلَى	darkness	الظُّلُمَاتِ
their guardians	أَوْلِيَائِهِمْ	who disbelieved	كَفَرُوا	and those	وَالَّذِينَ
from	مِنْ	they bring them out	يُخْرِجُونَهُمْ	(are) false deities (evil ones)	الطَّاغُوتِ
darkness	الظُّلُمَاتِ	to	إِلَى	Light	النُّورِ
(of) the Fire	النَّارِ	dwellers	أَصْحَابُ	those (are)	أُولَئِكَ
will abide forever	خَالِدُونَ	in it	فِيهَا	they	هُمْ

Translit	<i>Allāhu Wa Līyu Al-Ladhīna 'Āmanū Yukhrijuhum Mina Aẓ-Ẓulumāti 'Ilā An-Nūr Wa Al-Ladhīna Kafarū 'Awliyā'uuhumu Aṭ-Ṭāghūtu Yukhrijūnahum Mina An-Nūr 'Ilā Aẓ-Ẓulumāti 'Ūlā'ika 'Aṣḥābu An-Nāri Hum Fīhā Khālidūna</i>
AhmedAli	اللہ ایمان والوں کا مددگار ہے اور انہیں اندھیروں سے روشنی کی طرف نکالتا ہے اور جو لوگ کافر ہیں ان کے دوست شیطان میں انہیں روشنی سے اندھیروں کی طرف نکالتے ہیں یہی لوگ دوزخ میں رہنے والے ہیں وہ اس میں ہمیشہ رہیں گے
Jalandhry	جو لوگ ایمان لائے ہیں ان کا دوست خدا ہے کہ اُن کو اندھیرے سے نکال کر روشنی میں لے جاتا ہے اور جو کافر ہیں ان کے دوست شیطان ہیں کہ ان کو روشنی سے نکال کر اندھیرے میں لے جاتے ہیں یہی لوگ اہل دوزخ ہیں کہ اس میں ہمیشہ رہیں گے
YusufAli	Allah is the Protector of those who have faith: from the depths of darkness, He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).
M.Khan	Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Ṭāghūt [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (see v.2:81,82)
Pickthal	Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.
Shakir	Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿258﴾

at	إِلَى	you looked	تَرَ	have not	أَلَمْ
Abraham	إِبْرَاهِيمَ	disputed (with)	حَاجَّ	him who	الَّذِي
because	أَنَّ	his Lord	رَبِّهِ	about	فِي

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

the kingdom	الْمُلْكُ	Allah	اللَّهُ	had given (granted) him	آتَاهُ
Abraham	إِبْرَاهِيمُ	said	قَالَ	when	إِذْ
gives life	يُحْيِي	He Who	الَّذِي	my Lord (is)	رَبِّي
I	أَنَا	He said	قَالَ	and causes death	وَيُمِيتُ
said	قَالَ	and cause death	وَأُمِيتُ ۖ	give life	أُحْيِي
Allah	اللَّهُ	verily	فَإِنَّ	Abraham	إِبْرَاهِيمَ
from	مِنْ	the sun	بِالشَّمْسِ	brings out	يَأْتِي
it (out)	بِهَا	you bring	فَأْتِ	the east	الْمَشْرِقِ
thus (was confounded)	فَبُهِتَ	the west	الْمَغْرِبِ	e from	مِنْ
and Allah	وَاللَّهُ	disbelieved	كَفَرَ ۖ	he who (had)	الَّذِي
people	الْقَوْمَ	guide	يَهْدِي	does not	لَا
				wrong-doers	الظَّالِمِينَ

Translit	'Alam Tara 'Ilā Al-Ladhī Ḥājja 'Ibrāhīma Fī Rabbihi 'An 'Ātāhu Allāhu Al-Mulka 'Idh Qāla 'Ibrāhīmu Rabbī Al-Ladhī Yuhyī Wa Yumītu Qāla 'Anā 'Uḥyī Wa 'Umītu Qāla 'Ibrāhīmu Fa'inna Allāha Ya'tī Bish-Shamsi Mina Al-Mashriqi Fa'ti Bihā Mina Al-Maghribi Fabuhita Al-Ladhī Kafara Wa Allāhu Lā Yahdī Al-Qawma Az-Zālimīna
AhmedAli	کیا تو نے اس شخص کو نہیں دیکھا جس نے ابراہیم سے اس کے رب کی بابت جھگڑا کیا اس لیے کہ اللہ نے اسے سلطنت دی تھی جب ابراہیم نے کہا کہ میرا رب وہ ہے جو زندہ کرتا ہے اور مارتا ہے اس نے کہا میں بھی زندہ کرتا ہوں اور مارتا ہوں کہا ابراہیم نے بے شک اللہ سورج مشرق سے لاتا ہے تو اسے مغرب سے لے آتے ہو کافر حیران رہ گیا اور اللہ بے انصافوں کی سیدھی راہ نہیں دکھاتا
Jalandhry	بھلا تم نے اس شخص کو نہیں دیکھا جو اس (غور کے) سبب سے کہ خدا نے اس کو سلطنت بخشی تھی ابراہیم سے پروردگار کے بارے میں جھگڑنے لگا۔ جب ابراہیم نے کہا میرا پروردگار تو وہ ہے جو جلاتا اور مارتا ہے۔ وہ بولا کہ جلا اور مارتو میں بھی سکتا ہوں۔ ابراہیم نے کہا کہ خدا تو سورج کو مشرق سے نکالتا ہے آپ اسے مغرب سے نکال دیجئے (یہ سن کر) کافر حیران رہ گیا اور خدا بے انصافوں کو ہدایت نہیں دیا کرتا
YusufAli	Hast thou not turned thy thought to one who disputed with Abraham about his Lord because Allah had granted him power? Abraham said: "My Lord is He Who giveth life and death." He said: "I give life and death." Said Abraham: "But it is Allah that causeth the sun to rise from the East: do thou then cause him to rise from the West?" Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust.
M.Khan	Have you not looked at him who disputed with Ibrāhim (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhim (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhim (Abraham) said, "Verily! Allāh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zālimūn (wrong-doers).
Pickthal	Bethink thee not of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.
Shakir	Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given

him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿259﴾

passed	مَرَّ	like the one who	كَالَّذِي	or	أَوْ
and it	وَهِيَ	a town	قَرْيَةٍ	(by)	عَلَى
its roofs	عُرُوشِهَا	upon	عَلَى	had tumbled	خَاوِيَةٌ
bring (restore) life	يُحْيِي	how (will)	أَنَّى	he said	قَالَ
after	بَعْدَ	Allah	اللَّهُ	(to) this (town)	هَذِهِ
Allah	اللَّهُ	so caused him to die	فَأَمَاتَهُ	its death	مَوْتِهَا ۚ
then	ثُمَّ	years	عَامٍ	(for) a hundred	مِائَةَ
how long	كَمْ	(and) asked	قَالَ	He raised him (to life)	بَعَثَهُ ۖ
I remained (so)	لَبِثْتُ	he said	قَالَ	did you remain (dead)	لَبِثْتَ ۖ
part (of)	بَعْضَ	or	أَوْ	a day	يَوْمًا
day	بَلْ	he said	قَالَ	a day	يَوْمٍ ۖ
years	عَامٍ	(for) a hundred	مِائَةَ	you have remained (dead)	لَبِثْتَ
your food	طَعَامِكَ	(at)	إِلَى	look	فَانْظُرْ
it (get musty) show change	يَتَسَنَّهْ ۖ	(did) not	لَمْ	and your drink	وَشَرَابِكَ
your donkey	حِمَارِكَ	at	إِلَى	and look	وَانْظُرْ
for people	لِلنَّاسِ ۖ	a sign	آيَةً	and thus We have made you	وَلِنَجْعَلَكَ
the bones	الْعِظَامِ	at	إِلَى	and look	وَانْظُرْ
then	ثُمَّ	We will put them together	نُنْشِزُهَا	how	كَيْفَ
when	فَلَمَّا	(with) flesh	لَحْمًا ۖ	will clothe them	نَكْسُوهَا
he said	قَالَ	to him	لَهُ	became clear	تَبَيَّنَ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Allah	اللَّهُ	that	أَنَّ	I know	أَعْلَمُ
thing	شَيْءٍ	every	كُلِّ	over	عَلَى
				is All-Powerful	قَدِيرٌ

Translit	'Aw Kālladhī Marra `Alā Qaryatin Wa Hiya Khāwiyatun `Alā `Urūshihā Qāla 'Annā Yuḥyī Hadhihi Allāhu Ba`da Mawtiḥā Fa'amātaḥu Allāhu Miā'ata `Āmin Thumma Ba`athahu Qāla Kam Labitha Qāla Labithu Yawmāan 'Aw Ba`da Yawmin Qāla Bal Labitha Miā'ata `Āmin Fānżur 'Ilā Ṭa`āmika Wa Sharābika Lam Yatasannah Wa Anżur 'Ilā Ḥimārika Wa Linaj`alaka `Āyatan Lilnnāsi Wa Anżur 'Ilā Al-`Iẓāmi Kayfa Nunshizuhā Thumma Naksūhā Lahmāan Falammā Tabayyana Lahu Qāla 'A'lamu 'Anna Allāha `Alā Kulli Shay'in Qadīrun
AhmedAli	یا تو نے اس شخص کو نہیں دیکھا جو ایک شہر پر گزرا اور وہ اپنی چھتوں پر گرا ہوا تھا کیا اسے اللہ مرنے کے بعد کیوں کر زندہ کرے گا پھر اللہ نے اسے سو برس تک مار ڈالا پھر اسے اٹھایا تو میاں کتنی دیر رہا کیا ایک دن یا اس سے کچھ کم رہا فرمایا بلکہ تو سو برس رہا ہے اب تو اپنا کھانا اور پینا دیکھ وہ تو سڑا نہیں اور اپنے گدھے کو دیکھ اور ہم نے تجھے لوگوں کے واسطے نمونہ چاہا ہے اور ہڈیوں کی طرف دیکھ کہ ہم انہیں کس طرح ابھار کر جوڑ دیتے ہیں پھر ان پر گوشت پہناتے ہیں پھر اس پر یہ حال ظاہر ہوا تو کیا میں یقین کرتا ہوں کہ بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	یا اسی طرح اس شخص کو (نہیں دیکھا) جسے ایک گاؤں میں جو اپنی چھتوں پر گرا پڑا تھا اتفاق گزر ہوا۔ تو اس نے کہا کہ خدا اس (کے باشندوں) کو مرنے کے بعد کیونکر زندہ کرے گا۔ تو خدا نے اس کی روح قبض کر لی (اور) سو برس تک (اس کو مردہ رکھا) پھر اس کو جلا اٹھایا اور پوچھا تم کتنا عرصہ (مرے) رہے ہو اس نے جواب دیا کہ ایک دن یا اس سے بھی کم۔ خدا نے فرمایا (نہیں) بلکہ سو برس (مرے) رہے ہو۔ اور اپنے کھانے پینے کی چیزوں کو دیکھو کہ (اتنی مدت میں مطلق) سڑی بسی نہیں اور اپنے گدھے کو بھی دیکھو (جو مر پڑا ہے) غرض (ان باتوں سے) یہ ہے کہ ہم تم کو لوگوں کے لئے (اپنی قدرت کی) نشانی بنائیں اور (ہاں گدھے) کی ہڈیوں کو دیکھو کہ ہم ان کو کیونکر جوڑے دیتے اور ان پر (کس طرح) گوشت پوست چڑھا دیتے ہیں۔ جب یہ واقعات اس کے مشاہدے میں آئے تو بول اٹھا کہ میں یقین کرتا ہوں کہ خدا ہر چیز پر قادر ہے
YusufAli	Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: and that We may make of thee a Sign unto the people Look further at the bones, how We bring them together and clothe them with flesh! When this was shown clearly to him he said: "I know that Allah hath power over all things."
M.Khan	Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."
Pickthal	Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.
Shakir	Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He

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said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿260﴾

Ibrahim	إِبْرَاهِيمُ	said	قَالَ	and (remember) when	وَإِذْ
how	كَيْفَ	show me	أَرِنِي	my Lord	رَبِّ
He said	قَالَ	(to) the dead	الْمَوْتَىٰ ۖ	You give life	تُحْيِي
he said	قَالَ	you believe	تُؤْمِنُ ۖ	do not	أَوَلَمْ
to satisfy	لِّيَطْمَئِنَّ	but	وَلَٰكِن	yes	بَلَىٰ
then take	فَخُذْ	he said	قَالَ	my heart	قَلْبِي ۖ
and (tame) them to incline	فَصُرْهُنَّ	birds	مِنَ الطَّيْرِ	four	أَرْبَعَةً
put	اجْعَلْ	then	ثُمَّ	to yourself	إِلَيْكَ
every hill	جَبَلٍ	every	كُلِّ	on	عَلَىٰ
then	ثُمَّ	a (part) portion	جُزْءًا	of them (is)	مِنْهُنَّ
in haste (flying)	سَعْيًا ۚ	they come to you	يَأْتِينَكَ	call them	ادْعُهُنَّ
Allah	اللَّهُ	that	أَنَّ	and know	وَاعْلَمْ
		All-Wise	حَكِيمٌ	(is) All-Mighty	عَزِيزٌ

Translit	Wa 'Idh Qāla 'Ibrāhīmu Rabbi 'Arinī Kayfa Tuhyī Al-Mawtā Qāla 'Awalam Tu'umin Qāla Balā Wa Lakin Liyaṭma'inna Qalbī Qāla Fakhudh 'Arba'atan Mina At-Ṭayri Faṣurhunna 'IlaykaThumma Aj'al 'Alā Kulli Jabalin Minhunna Juz'āan Thumma Ad'uhunna Ya'tīnaka Sa'yānWa A'lam 'Anna Allāha 'Azīzun Ḥakīmun
AhmedAli	اور یاد کر جب ابراہیم نے کہا اے میرے پروردگار! مجھ کو دکھا کہ تو مردے کو کس طرح زندہ کرے گا فرمایا کہ کیا تم یقین نہیں لاتے کہ مایوں نہیں لیکن اس واسطے چاہتا ہوں کہ میرے دل کو تسکین ہو جائے فرمایا تو چار جانور اڑنے والے پکڑے پھر انہیں اپنے ساتھ بلا لے پھر ہر پہاڑ پر ان کے بدن کا ایک ایک ٹکڑا رکھ دے پھر ان کو بلا تیرے پاس دوڑتے ہوئے آئیں گے اور جان لے کہ بے شک اللہ زبردست حکمت والا ہے
Jalandhry	اور جب ابراہیم نے (خدا سے) کہا کہ اے پروردگار مجھے دکھا کہ تو مردوں کو کیونکر زندہ کرے گا۔ خدا نے فرمایا کیا تم نے (اس بات کو) باور نہیں کیا۔ انہوں نے کہا کیوں نہیں۔ لیکن (میں دیکھتا ہوں) اس لئے (چاہتا ہوں) کہ میرا دل اطمینان کامل حاصل کر لے۔ خدا نے فرمایا کہ چار جانور پکڑو اگر اپنے پاس مگالو (اور ٹکڑے ٹکڑے کر دو) پھر ان کا ایک ٹکڑا ہر ایک پہاڑ پر رکھو دو پھر ان کو بلاؤ تو وہ تمہارے پاس دوڑتے چلے آئیں گے۔ اور جان رکھو کہ خدا غالب اور صاحب



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The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	حکمت ہے۔
YusufAli	Behold! Abraham said: "My Lord! show me how Thou givest life to the dead. He said: "Dost thou not then believe?" He said: "Yea! but to satisfy my own understanding." He said: "Take four birds; tie them (cut them into pieces), then put a portion of them on every hill, and call to them; they will come to thee (flying) with speed. Then know that Allah is Exalted in Power, Wise."
M.Khan	And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."
Pickthal	And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.
Shakir	And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

مَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

spend	يُنْفِقُونَ	(of) those who	الَّذِينَ	example (likeness)	مَثَلِ
Way	سَبِيلِ	in	فِي	their wealth	أَمْوَالَهُمْ
(of) a grain	حَبَّةٍ	(is) likeness, example	كَمَثَلِ	(of) Allah	اللَّهُ
ears	سَنَابِلَ	seven	سَبْعَ	it grows (sprouted)	أَنْبَتَتْ
ear	سُنْبُلَةٍ	every	كُلِّ	in	فِي
e grains	حَبَّةٍ ۗ	e grains	حَبَّةٍ ۗ	a hundred	مِائَةٌ
for whom	لِمَنْ	multiples (gives manifold increase)	يُضَاعِفُ	and Allah	وَاللَّهُ
(is) Munificent	وَاسِعٌ	and Allah	وَاللَّهُ	He wills (pleases)	يَشَاءُ ۗ
				All-Knower	عَلِيمٌ

Translit	<i>Mathalu Al-Ladhīna Yunfiqūna 'Amwālahum Fī Sabīli Allāhi Kamathali Ḥabbatin 'Anbatat Sab`a Sanābila Fī Kulli Sunbulatin Miā'atu Habbatin Wa Allāhu Yudā'ifu Liman Yashā'u WaAllāhu Wāsi`un `Alīmun</i>
AhmedAli	ان لوگوں کی مثال جو اللہ کی راہ میں مال خرچ کرتے ہیں ایسی ہے کہ جیسے ایک دانہ کہ اگلے سات بالیں ہر بال میں سو سودانے اور اللہ جس کے واسطے چاہے بڑھاتا ہے اور اللہ بڑی وسعت جاننے والا ہے
Jalandhry	جو لوگ اپنا مال خدا کی راہ میں خرچ کرتے ہیں ان (کے مال) کی مثال اس دانے کی سی ہے جس سے سات بالیں اگیں اور ہر ایک بال میں سو سودانے ہوں اور خدا جس (کے مال) کو چاہتا ہے زیادہ کرتا ہے۔ وہ بڑی کشائش والا اور سب کچھ جاننے والا ہے
YusufAli	The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven



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Sura # 2 – 286 Verses - Makkah

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	ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.
M.Khan	The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower
Pickthal	The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.
Shakir	The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿262﴾

their wealth	أَمْوَالَهُمْ	spend	يُنْفِقُونَ	those (who)	الَّذِينَ
(of) Allah	اللَّهُ	Way	سَبِيلِ	in	فِي
they follow up	يُتْبِعُونَ	(do) not	لَا	then	ثُمَّ
with reminder of generosity (stressing nevolence)	مَنًّا	they spent	أَنْفَقُوا	what	مَا
for them (they will have)	لَهُمْ	hurting (them) injury	أَذًى ۖ	and neither (by)	وَلَا
their Lord	رَبِّهِمْ	(is) with	عِنْدَ	their reward	أَجْرُهُمْ
on them	عَلَيْهِمْ	fear	خَوْفٌ	and (there is) no	وَلَا
shall grieve	يَحْزَنُونَ	they	هُمْ	nor	وَلَا

Translit	<i>Al-Ladhīna Yunfiqūna 'Amwālahum Fī Sabīli Allāhi Thumma Lā Yutbi`ūna Mā 'Anfaqū Mannān Wa Lā 'Adhāan Lahum 'Ajruhum 'Inda Rabbihim Wa Lā Khawfun 'Alayhim Wa Lā Hum Yahzanūna</i>				
AhmedAli	جو لوگ اپنے مال اللہ کی راہ میں خرچ کرتے ہیں پھر خرچ کرنے کے بعد نہ احسان رکھتے ہیں اور نہ ستاتے ہیں انہیں کے لیے اپنے رب کے ہاں ثواب ہے اور ان پر نہ کوئی ڈر ہے اور نہ وہ غمگین ہوں گے				
Jalandhry	جو لوگ اپنا مال خدا کے رستے میں صرف کرتے ہیں پھر اس کے بعد نہ اس خرچ کا (کسی پر) احسان رکھتے ہیں اور نہ (کسی کو) تکلیف دیتے ہیں۔ ان کا صلہ ان کے پروردگار کے پاس (تیار) ہے۔ اور (قیامت کے روز) نہ ان کو کچھ خوف ہوگا اور نہ وہ غمگین ہوں گے				
YusufAli	Those who spend their wealth in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury,— for them their reward is with their Lord; on them shall be no fear, nor shall they grieve.				
M.Khan	Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve				
Pickthal	Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.				
Shakir	(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with				

reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ 263

and forgiving (of faults)	وَمَغْفِرَةٌ	(a) kind	مَّعْرُوفٌ	word	قَوْلٌ
Sadaqah (charity)	صَدَقَةٍ	than	مِنْ	(are) better	خَيْرٌ
and Allah	وَاللَّهُ	(hurt) injury	أَذًى ۗ	which is followed by	يَتْبَعُهَا
		All-Forbearing	حَلِيمٌ	(is) All-Sufficient (Rich)	غَنِيٌّ

Translit	<i>Qawlun Ma`rūfun Wa Maghfiratuṭ Ḳhayrun Min Ṣadaqatin Yatba`uhā 'Adhāan Wa AllāhuḠhanīyun Ḥalīmun</i>
AhmedAli	مناسب بات کہہ دینا اور درگزر کرنا اس خیرات سے بہتر ہے جس کے بعد ستانا ہو اور اللہ ہر پروا نہایت تکل والا ہے
Jalandhry	جس خیرات دینے کے بعد (لینے والے کو) ایذا دی جائے اس سے تو نرم بات کہہ دینی اور (اس کی بے ادبی سے) درگزر کرنا بہتر ہے اور خدا بے پروا اور بردبار ہے
YusufAli	Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most Forbearing.
M.Khan	Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allāh is Rich (Free of all Needs) and He is Most-Forbearing.
Pickthal	A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.
Shakir	Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿264﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
your charity	صَدَقَاتِكُمْ	render in vain	تُبْطِلُوا	do not	لَا
like one who	كَالَّذِي	and causing hurt (injury)	وَالْأَذَى	by (stressing benevolence) reminder of generosity	بِالْمَنِّ
to be seen	رِئَاءَ	his wealth	مَالَهُ	spends	يُنْفِقُ
believe	يُؤْمِنُ	and does not	وَلَا	of men	النَّاسِ
the Last	الْآخِرِ ۖ	and Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
(of) a smooth rock	صَفْوَانٍ	(is) likeness	كَمَثَلِ	his (their) example (likeness)	فَمَثَلُهُ
and fell on it	فَأَصَابَهُ	(is) soil/dust	تُرَابٌ	over it	عَلَيْهِ

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bare	صَلْدًا ۖ	and left it	فَتَرَكَهٗ	heavy rain	وَإِلَّ
over	عَلَىٰ	they have control	يَقْدِرُونَ	no	لَا
they earned	كَسَبُوا ۖ	for what	مِمَّا	anything	شَيْءٍ
guide	يَهْدِي	does not	لَا	and Allah	وَاللَّهُ
		deniers (disbelievers)	الْكَافِرِينَ	people	الْقَوْمَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tubtīlū Ṣadaqātikum Bil-Manni Wa Al-'Adhā Kālladhī Yunfiqū Mālahu Ri'ā'a An-Nāsi Wa Lā Yu'uminu Billāhi Wa Al-Yawmi Al-'Ākhiri Famathaluhu Kamaṭhali Ṣafwānin 'Alayhi Turābun Fa'aṣābahu Wa Abilun Fatarakahu Ṣaldāan Lā Yaqdirūna 'Alā Shay'in Mimmā Kasabū Wa Allāhu Lā Yahdī Al-Qawma Al-Kāfirīna
AhmedAli	اے ایمان والو! احسان رکھ کر اور ایذا دے کے اپنی خیرات کو ضائع نہ کرو اس شخص کی طرح جو اپنا مال لوگوں کے دکھانے کو خرچ کرتا ہے اور اللہ پر اور قیامت کے دن پر یقین نہیں رکھتا سو اس کی مثال ایسی ہے جیسے صاف پتھر کہ اس پر کچھ مٹی پڑی ہو پھر اس پر زور کا مینہ برسا پھر اسی کو بالکل صاف کر دیا ایسے لوگوں کو اپنی کمائی ذرا ہاتھ بھی نہ لگے گی اور اللہ کافروں کو سیدھی راہ نہیں دکھاتا
Jalandhry	مومنو! اپنے صدقات (و خیرات) احسان رکھنے اور ایذا دینے سے اس شخص کی طرح برباد نہ کر دینا۔ جو لوگوں کو دکھاوے کے لئے مال خرچ کرتا ہے اور خدا اور روز آخرت پر ایمان نہیں رکھتا۔ تو اس (کے مال) کی مثال اس چٹان کی سی ہے جس پر تھوڑی سی مٹی پڑی ہو اور اس پر زور کا مینہ برس کر اسے صاف کر ڈالے۔ (اسی طرح) یہ (ریاکار) لوگ اپنے اعمال کا کچھ بھی صلہ حاصل نہیں کر سکیں گے۔ اور خدا ایسے ناشکروں کو ہدایت نہیں دیا کرتا
YusufAli	O ye who believe! Cancel not your charity by reminders of your generosity or by injury— like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in Parable like a hard, barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.
M.Khan	O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.
Pickthal	O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.
Shakir	O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

spend	يُنْفِقُونَ	(of) those who	الَّذِينَ	and (example)	وَمَثَلُ
Pleasure	مَرْضَاتٍ	seeking	ابْتِغَاءَ	their wealth	أَمْوَالَهُمْ

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of	مِنْ	and for strengthening	وَتَثْبِيْتًا	(of) Allah	اللّٰهُ
(of) a garden	جَنَّةٍ	(is) like the example	كَمَثَلِ	their souls	أَنْفُسِهِمْ
heavy rain	وَابِلٌ	fell on it	أَصَابَهَا	on a hill	بِرَبْوَةٍ
double	ضِعْفَيْنِ	its harvest	أُكْلَهَا	and it yielded	فَاتَتْ
fell on (smite)it	يُصِبُّهَا	did not	لَمْ	and if	فَإِنْ
and Allah	وَاللّٰهُ	then light rain	فَطَلٌّ ۖ	heavy rain	وَابِلٌ
(is) All-Seer	بَصِيرٌ	you do	تَعْمَلُونَ	of what	بِمَا

Translit	Wa Mathalu Al-Ladhīna Yunfiqūna 'Amwālahumu Abtighā'a Mardāati Allāhi Wa TathbūtāanMin 'Anfusihim Kamathali Jannatin Birabwatīn 'Aṣābahā Wa Abilun Fa'ātat 'Ukulahā Di'fayni Fa'in Lam Yuṣibhā Wa Abilun Faṭallun Wa Allāhu Bimā Ta'malūna Baṣīrun				
AhmedAli	اور ان لوگوں کی مثال جو اپنے مال اللہ کی رضا حاصل کرنے کے لیے اور اپنے دلوں کو مضبوط کر کے خرچ کرتے ہیں ایسی ہے جس طرح بلند زمین پر ایک باغ ہو اس پر زور کا مینہ برسا تو وہ باغ اپنا پھل دوگنا لایا اور اگر اس پر مینہ نہ برسا یا تو شبنم ہی کافی ہے اور اللہ ہمارے کاموں کو خوب دیکھنے والا ہے				
Jalandhry	اور جو لوگ خدا کی خوشنودی حاصل کرنے کے لئے غلوص نیت سے اپنا مال خرچ کرتے ہیں ان کی مثال ایک باغ کی سی ہے جو اونچی جگہ پر واقع ہو (جب) اس پر مینہ پڑے تو دوگنا پھل لائے۔ اور اگر مینہ نہ بھی پڑے تو خیر پھوار ہی سی اور خدا ہمارے کاموں کو دیکھ رہا ہے				
YusufAli	And the likeness of those who spend their substance seeking to please Allah and to strengthen their souls, is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.				
M.Khan	And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer of (knows well) what you do.				
Pickthal	And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.				
Shakir	And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.				

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ

اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿266﴾

that	أَنْ	any of you	أَحَدُكُمْ	would wish	أَيُّودُ
a garden	جَنَّةٌ	he have	لَهُ	it be	تَكُونَ
and grapes	وَأَعْنَابٍ	date-palms	نَخِيلٍ	of	مِنْ
(streams) rivers	الْأَنْهَارُ	underneath it	مِنْ تَحْتِهَا	flowing	تَجْرِي

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all kinds (sorts)	مِنْ كُلِّ	in it (are)	فِيهَا	for him	لَهُ
old age	الْكِبَرِ	and has stricken (over taken) him	وَأَصَابَهُ	(of) fruits	الثَّمَرَاتِ
weak	ضَعْفَاءُ	children	ذُرِّيَّةَ	and he has	وَلَهُ
in which (there is)	فِيهِ	a whirlwind	إِعْصَارًا	and it is struck (by)	فَأَصَابَهَا
thus	كَذَلِكَ	and it is burnt	فَاَحْتَرَقَتْ	fire	نَارًا
for you	لَكُمْ	Allah	اللَّهُ	makes clear	يُبَيِّنُ
give thought (reflect)	تَتَفَكَّرُونَ	so that you may	لَعَلَّكُمْ	Signs	الآيَاتِ

Translit	'Ayawaddu 'Aḥadukum 'An Takūna Lahu Jannatun Min Nakḥīlin Wa 'A 'nābin Tajrī MinTaḥtīhā Al-'Anḥāru Lahu Fīhā Min Kulli Ath-Thamarāti Wa 'Aṣābahu Al-Kibaru Wa LahuDhurriyatun Du'afā'u Fa'aṣābahā 'T'ṣārun Fīhi Nārun Fāhtaraqat Kadhālika YubayyinuAllāhu Lakumu Al-'Āyāti La'allakum Tatafakkarūna
AhmedAli	کیا تم میں کسی کو یہ بات پسند آتی ہے کہ اس کا ایک باغ ٹھجوروں اور انگوروں کا ہو جس کے نیچے نہیں بہتی ہوں اسے اس باغ میں اور بھی ہر طرح کا میوہ حاصل ہو اور اس پر بڑھاپا آگیا ہو اور اس کی اولاد ضعیف ہو تب اس باغ پر ایک گولہ آپڑا جس میں آگ تھی جس سے وہ باغ جل گیا اللہ تمہیں اس طرح نشانیاں سمجھاتا ہے تاکہ تم سوچا کرو
Jalandhry	بھلا تم میں کوئی یہ چاہتا ہے کہ اس کا ٹھجوروں اور انگوروں کا باغ ہو جس میں نہیں بہہ رہی ہوں اور اس میں اس کے لئے ہر قسم کے میوے موجود ہوں اور اسے بڑھاپا آگئے اور اس کے ننھے ننھے بچے بھی ہوں۔ تو (ناگماں) اس باغ پر آگ کا بھرا ہوا گولہ چلے اور وہ جل کر (راکھ کا ڈھیر ہو) جائے۔ اس طرح خدا تم سے اپنی آیتیں کھول کھول کر بیان فرماتا ہے تاکہ تم سوچو (اور سمجھو)
YusufAli	Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)— that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) signs; that ye may consider.
M.Khan	Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His Ayāt (proofs, evidences, verses) to you that you may give thought.
Pickthal	Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.
Shakir	Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

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believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
good things	طَيِّبَاتِ	of	مِنْ	spend	أَنْفِقُوا
and out of what	وَمِمَّا	you have earned	كَسَبْتُمْ	which	مَا
from	مِنْ	for you	لَكُمْ	We have produced	أَخْرَجْنَا
aim at	تَيَمَّمُوا	and do not	وَلَا	the earth	الْأَرْضِ ۖ
you spend	تُنْفِقُونَ	of it	مِنْهُ	bad things	الْخَبِيثَ
except	إِلَّا	take it	بِآخِذِيهِ	and you would not	وَلَسْتُمْ
in it	فِيهِ ۚ	you overlook (defects)	تُغْمِضُوا	that	أَنْ
Allah	اللَّهُ	that	أَنَّ	and know	وَاعْلَمُوا
		Most Praise-Worthy	حَمِيدٌ	(is) Most Sufficient	غَنِيٌّ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Anfiqū Min Ṭayyibāti Mā Kasabtum Wa Mimmā 'Akhrajnā Lakum Mina Al-'Arḍi Wa Lā Tayammamū Al-Khabīṭha Minhu Tunfiqūna Wa Lastum Bi'ākhiḍhīhi 'Illā 'An Tughmiḍū Fīhi Wa Allāhu 'Anna Allāha Ghanīyun Ḥamīdun
AhmedAli	اے ایمان والو! اپنی کائی میں سے سٹھری چیزیں خرچ کرو اور اس چیز میں سے بھی جو ہم نے تمہارے لیے زمین سے پیدا کی ہے اور اس میں سے ردی چیز کا ارادہ نہ کرو کہ اس کو خرچ کرو حالانکہ تم اسے کبھی نہ لو مگر یہ کہ چشم پوشی کر جاؤ اور سمجھ لو کہ بے شک اللہ بے پرواہ تعریف کیا ہوا ہے
Jalandhry	مومنو! جو پاکیزہ اور عمدہ مال تم کاتے ہو اور جو چیزیں ہم تمہارے لئے زمین سے نکالتے ہیں ان میں سے (راہ خدا میں) خرچ کرو۔ اور بری اور ناپاک چیزیں دینے کا قصد نہ کرنا کہ (اگر وہ چیزیں تمہیں دی جائیں تو) بجز اس کے کہ (لیتے وقت) آنکھیں بند کر لو ان کو کبھی نہ لو۔ اور جان رکھو کہ خدا بے پروا (اور) قابل ستائش ہے
YusufAli	O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad in order, that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants and Worthy of all praise.
M.Khan	O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all wants), and Worthy of all praise.
Pickthal	O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.
Shakir	O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

(of) poverty	الْفَقْرَ	promise you	يَعِدُكُم	Satan	الشَّيْطَانُ
whereas Allah	وَاللَّهُ	(of) indecency	بِالْفَحْشَاءِ ۖ	and orders you	وَيَأْمُرُكُم
from Him	مِنْهُ	forgiveness	مَغْفِرَةً	promises you	يَعِدُكُم
(is) All-Generous	وَاسِعٌ	and Allah	وَاللَّهُ	and bounty	وَفَضْلًا ۗ
				All-Knowing	عَلِيمٌ

Translit	Ash-Shaytānu Ya`idukumu Al-Faqra Wa Ya'murukum Bil-Fahshā'i Wa Allāhu Ya`idukum Maghfiratan Minhu Wa Fadlāan Wa Allāhu Wāsi`un `Alīmun				
AhmedAli	شیطان تمہیں تنگدستی کا وعدہ دیتا ہے اور بے حیائی کا حکم کرتا ہے اور اللہ تمہیں اپنی بخشش اور فضل کا وعدہ دیتا ہے اور اللہ بہت کثرت کرنے والا ہے کچھ جاننے والا ہے				
Jalandhry	(اور دیکھنا) شیطان (کا کہنا نہ ماننا وہ) تمہیں تنگ دستی کا خوف دلاتا اور بے حیائی کے کام کرنے کو کہتا ہے۔ اور خدا تم سے اپنی بخشش اور رحمت کا وعدہ کرتا ہے۔ اور خدا بڑی کثرت والا (اور) سب کچھ جاننے والا ہے				
YusufAli	The Satan threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.				
M.Khan	Shaitan (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.				
Pickthal	The devil promiseth you destitution and enjoineeth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.				
Shakir	Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.				

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو

الْأَلْبَابِ ﴿٢٦٩﴾

to whom	مَنْ	Wisdom	الْحِكْمَةَ	He grants	يُؤْتِي
(is) granted	يُؤْتَ	and who	وَمَنْ	He wills	يَشَاءُ ۚ
he is granted	أُوتِيَ	indeed	فَقَدْ	Wisdom	الْحِكْمَةَ
but none	وَمَا	abundantly	كَثِيرًا ۚ	good	خَيْرًا
people	أُولُو	except	إِلَّا	remembers	يَذَّكَّرُ
				(of) understanding	الْأَلْبَابِ



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Translit	<i>Yu'utī Al-Ĥikmata Man Yashā'u Wa Man Yu'uta Al-Ĥikmata Faqad 'Ūtiya <u>Khayrāan</u> Kathīrāan Wa Mā Yadhḥakkaru 'Illā 'Ūlū Al-'Albābi</i>
AhmedAli	جس کو پابتا ہے سمجھ دے دیتا ہے اور جس کو پابتا ہے سمجھ دی گئی تو اسے بڑی خوبی ملی اور نصیحت وہی قبول کرتے ہیں جو عقل والے میں
Jalandhry	وہ جس کو پابتا ہے دانائی بخشتا ہے۔ اور جس کو دانائی ملی بے شک اس کو بڑی نعمت ملی۔ اور نصیحت تو وہی لوگ قبول کرتے ہیں جو عقلمند ہیں
YusufAli	He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.
M.Khan	He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.
Pickthal	He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.
Shakir	He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

**وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿270﴾**

وَمَا	and whatever	أَنْفَقْتُمْ	you spend	مِنْ	(out) of
نَفَقَةٍ	(your) spendings	أَوْ	or	نَذَرْتُمْ	you bow (to spend)
مِنْ	(out) of	نَذْرٍ	(your) vows (to spend)	فَإِنَّ	indeed
اللَّهُ	Allah	يَعْلَمُهُ ۗ	knows that	وَمَا	and (there are) no
لِلظَّالِمِينَ	for the wrong-doers	مِنْ أَنْصَارٍ	any helpers		

Translit	<i>Wa Mā 'Anfaqtum Min Nafaqatin 'Aw Nadhartum Min Nadhrin Fa'inna Allāha Ya'lamuhu Wa Mā Lilẓẓālimīna Min 'Anṣārin</i>
AhmedAli	اور جو تم خیرات کے طور پر خرچ کرو گے یا تم کوئی منت مانگو گے تو بے شک اللہ کو سب معلوم ہے اور ظالموں کا کوئی مددگار نہیں ہے
Jalandhry	اور تم (خدا کی راہ میں) جس طرح کا خرچ کرو یا کوئی نذر مانو خدا اس کو جانتا ہے اور ظالموں کا کوئی مددگار نہیں
YusufAli	And whatever ye spend in charity or whatever vow you make, be sure Allah knows it all. But the wrong-doers have no helpers.
M.Khan	And whatever you spend for spendings (e.g., in Sadaqah - charity, for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the Zālimūn (wrong-doers) there are no helpers.
Pickthal	Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.
Shakir	And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

**إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿271﴾**

إِنْ	if	تُبْدُوا	you declare	الصَّدَقَاتِ	(your) charity
فَنِعِمَّا	well	هِيَ ۖ	it (is)	وَإِنْ	and if

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the poor	الْفُقَرَاءَ	and give it (to)	وَتُؤْتُوهُمَا	you conceal it	تُخْفُوهُمَا
for you	لَكُمْ	better	خَيْرٌ	that is	فَهُوَ
(some) of your bad deeds	مِنْ سَيِّئَاتِكُمْ	of you	عَنْكُمْ	and would atone	وَيُكَفِّرُ
you do	تَعْمَلُونَ	of what	بِمَا	and Allah	وَاللَّهُ
				(is) Well-Aware	خَبِيرٌ

Translit	'In Tubdū Aş-Şadaqāti Fani`immā Hiya Wa 'In Tukhfūhā Wa Tu'utūhā Al-Fuqarā'a FahuwaKḥayrun Lakum Wa Yukaffiru `Ankum Min Sayyi'ātikum Wa Allāhu Bimā Ta`malūnaKḥabīrun
AhmedAli	اگر تم خیرات ظاہر کر کے دو تو بھی اچھی بات ہے اور اگر اسے چھپا کر دو اور فقیروں کو پہنچا دو تو تمہارے حق میں وہ بہتر ہے اور اللہ تمہارے کچھ گناہ دور کر دے گا اور اللہ تمہارے کاموں سے نوب نبر رکھنے والا ہے
Jalandhry	اگر تم خیرات ظاہر دو تو وہ بھی خوب ہے اور اگر پوشیدہ دو اور دو بھی اہل حاجت کو تو وہ خوب تر ہے اور (اس طرح کا دینا) تمہارے گناہوں کو بھی دور کر دے گا۔ اور خدا کو تمہارے سب کاموں کی خبر ہے
YusufAli	If ye disclose (acts of) charity even so it is well, but if ye conceal them, and make them reach those (really) in need that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.
M.Khan	If you disclose your Sadaqāt (alms-giving), it is well, but if you conceal them, and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.
Pickthal	If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.
Shakir	If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

﴿٢٧٢﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۖ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

their guidance	هُدَاهُمْ	upon you	عَلَيْكَ	not	لَيْسَ
guides	يَهْدِي	Allah	اللَّهُ	but	وَلَكِنَّ
and whatever	وَمَا	He wills	يَشَاءُ ۚ	whom	مَنْ
wealth	خَيْرٍ	of	مِنْ	you spend	تُنْفِقُوا
you spend	تُنْفِقُونَ	and do not	وَمَا	(it is) for yourselves	فَلَا تُنْفِسْكُمْ ۖ
the Face	وَجْهِ	seeking	ابْتِغَاءَ	but	إِلَّا
you spend	تُنْفِقُوا	and whatever	وَمَا	(of) Allah	اللَّهُ ۚ
will be repaid in full	يُوَفَّ	wealth	خَيْرٍ	of	مِنْ

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not	لَا	and you	وَأَنْتُمْ	to you	إِنَّكُمْ
				will be wronged	تُظْلَمُونَ

Translit	<i>Laysa `Alayka Hudāhum Wa Lakinna Allāha Yahdī Man Yaṣhā'u Wa Mā Tunfiqū Min ḲhayrinFali'anfusikum Wa Mā Tunfiqūna 'Illā Abtighā'a Wajhi Allāhi Wa Mā Tunfiqū Min ḲhayrinYuwaḡḡa 'Ilaykum Wa 'Antum Lā Tuḡlamūna</i>
AhmedAli	انہیں راہ پر لانا تمہارے ذمہ نہیں اور لیکن اللہ ہے چاہے راہ پر لاتا ہے اور جو مال تم خرچ کرو گے اس کا نفع تمہاری جان کے لیے ہے اور اللہ ہی کی رضا مندی کے لیے خرچ کرو اور جو ابھی چیز تم خرچ کرو گے اس کا پورا اجر تمہیں دیا جائے گا اور تم پر ظلم نہیں کیا جائے گا
Jalandhry	(اے محمد ﷺ) تم ان لوگوں کی ہدایت کے ذمہ دار نہیں ہو بلکہ خدا ہی جس کو چاہتا ہے ہدایت بخشتا ہے۔ اور (مومنو) تم جو مال خرچ کرو گے تو اس کا فائدہ تمہیں کو ہے اور تم جو خرچ کرو گے خدا کی خوشنودی کے لئے کرو گے۔ اور جو مال تم خرچ کرو گے وہ تمہیں پورا پورا دے دیا جائے گا اور تمہارا کچھ نقصان نہیں کیا جائے گا،
YusufAli	It is not required of thee (O Messenger) to set them on the right path but Allah guides to the right path whom He pleaseth. Whatever of good ye give benefits your own souls and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you and ye shall not be dealt with unjustly.
M.Khan	Not upon you (Muhammad SAW) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
Pickthal	The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.
Shakir	To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ  
مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ  
عَلِيمٌ ﴿٢٧٣﴾

wrapped up	أُحْصِرُوا	who	الَّذِينَ	for the poor	لِلْفُقَرَاءِ
(of) Allah	اللَّهُ	Cause	سَبِيلِ	in	فِي
to move about	ضَرْبًا	they are able	يَسْتَطِيعُونَ	not	لَا
supposes (thinks) them	يَحْسَبُهُمُ	the earth	الْأَرْضِ	in	فِي
of	مِنْ	wealthy	أَغْنِيَاءَ	the unaware (the ignorant man)	الْجَاهِلُ
by their mark	بِسِيمَاهُمْ	you know them	تَعْرِفُهُمْ	modesty	التَّعَفُّفِ
people	النَّاسَ	they beg	يَسْأَلُونَ	do not	لَا
you spend	تُنْفِقُوا	and whatever	وَمَا	with importunity	إِلْحَافًا ۚ

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indeed	فَإِنَّ	wealth	خَيْرٍ	of	مِنْ
knows well	عَلِيمٌ	about that	بِهِ	Allah	اللَّهُ

Translit	<i>Lilfuqarā'i Al-Ladhīna 'Uḥṣirū Fī Sabīli Allāhi Lā Yastaṭī'una Ḍarbāan Fī Al-'Ardī Yahsabuhumu Al-Jāhīlu 'Aghniyā'a Mina At-Ta'afuṭi Ta'rifuhum Bisīmāhum Lā Yas'alūna An-Nāsa 'Ilhāfāan Wa Mā Tunfiqū Min Ḳhayrin Fa'inna Allāha Bihi `Alīmun</i>
AhmedAli	خیرات ان حاجت مندوں کے لیے ہے جو اللہ کی راہ میں رکے ہوئے میں ملک میں چل پھر نہیں سکتے ناواقف ان کے سوال نہ کرنے سے انہیں مال دار سمجھتا ہے تو ان کے چہرے سے پہچان سکتا ہے لوگوں سے لپٹ کر سوال نہیں کرتے اور جو کام کی چیز تم خرچ کرو گے بے شک وہ اللہ کو معلوم ہے
Jalandhry	(اور ہاں تم جو خرچ کرو گے تو) ان عاجزوں کے لئے جو خدا کی راہ میں رکے بیٹھے ہیں اور ملک میں کسی طرف جانے کی طاقت نہیں رکھتے (اور مانگنے سے عار رکھتے ہیں) یہاں تک کہ نہ مانگنے کی وجہ سے ناواقف شخص ان کو غنی خیال کرتا ہے اور تم قیافے سے ان کو صاف پہچان لو (کہ عاجزوں میں اور شرم کے سبب) لوگوں سے (منہ پھوڑ کر اور) لپٹ کر نہیں مانگ سکتے اور تم جو مال خرچ کرو گے کچھ شک نہیں کہ خدا اس کو جانتا ہے
YusufAli	(Charity is) for those in need, who, in Allah's cause, are restricted (from travel) and cannot move about in the land, seeking (for trade or work): the ignorant man thinks because of their modesty that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well.
M.Khan	(Charity is) for Fuqarā (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allāh knows it well.
Pickthal	(Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.
Shakir	(Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿274﴾

their wealth	أَمْوَالَهُمْ	spend	يُنْفِقُونَ	those who	الَّذِينَ
secretly	سِرًّا	and (by) day	وَالنَّهَارِ	by night	بِاللَّيْلِ
their reward	أَجْرُهُمْ	so for them	فَلَهُمْ	and openly	وَعَلَانِيَةً
and (there is) no	وَلَا	their Lord	رَبِّهِمْ	(is) with	عِنْدَ
nor	وَلَا	on them	عَلَيْهِمْ	fear	خَوْفٌ
		shall grieve	يَحْزَنُونَ	they	هُمْ

Translit	<i>Al-Ladhīna Yunfiqūna 'Amwālahum Bil-Layli Wa An-Nahāri Sirrāan Wa `Alāniyatan Falahum'Ajruhum `Inda Rabbihim Wa Lā Ḳhawfun `Alayhim Wa Lā Hum Yahzanūna</i>
AhmedAli	جو لوگ اپنے مال اللہ کی راہ میں رات اور دن چھپا کر اور ظاہر خرچ کرتے ہیں تو ان کے لیے اپنے رب کے ہاں ثواب ہے ان پر نہ کوئی ڈر ہے اور نہ وہ

	نعمتگین ہوں گے
Jalandhry	جو لوگ اپنا مال رات اور دن اور پوشیدہ اور ظاہر (راہِ خدا میں) خرچ کرتے رہتے ہیں ان کا صلہ پروردگار کے پاس ہے اور ان کو (قیامت کے دن) نہ کسی طرح کا خوف ہوگا اور نہ غم
Yusuf Ali	Those who (in charity) spend of their goods by night and by day, in secret, and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.
M. Khan	Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.
Pickthal	Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.
Shakir	(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ  
 قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ  
 فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۚ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

﴿275﴾

interest (usury)	الرِّبَا	[eat] devour	يَأْكُلُونَ	those who	الَّذِينَ
except	إِلَّا	they will stand	يَقُومُونَ	not	لَا
whom	الَّذِي	e who stands	يَقُومُ	like (one)	كَمَا
with	مِنْ	Satan	الشَّيْطَانُ	confounded him	يَتَخَبَّطُهُ
because they	بِأَنَّهُمْ	that (is)	ذَٰلِكَ	(his) touch	الْمَسِّ ۚ
trade	الْبَيْعِ	indeed	إِنَّمَا	said	قَالُوا
while made lawful	وَأَحَلَّ	interest/usury	الرِّبَا ۚ	(is) like	مِثْلُ
and made unlawful	وَحَرَّمَ	the trade	الْبَيْعِ	Allah	اللَّهُ
received	جَاءَهُ	so whoever	فَمَنْ	the interest	الرِّبَا ۚ
his Lord	رَبِّهِ	from	مِنْ	admonition	مَوْعِظَةٌ
What	مَا	for him is	فَلَهُ	and he refrained	فَانتَهَىٰ
to	إِلَىٰ	and his case (is left)	وَأَمْرُهُ	(is) (in the) past	سَلَفَ
repeated	عَادَ	but those who	وَمَنْ	Allah	اللَّهُ ۚ
(of) Fire	النَّارِ ۖ	dwellers	أَصْحَابُ	are they	فَأُولَٰئِكَ
are abide forever	خَالِدُونَ	in it	فِيهَا	they	هُمْ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

Translit	<i>Al-Ladhīna Ya'kulūna Ar-Ribā Lā Yaqūmūna 'Illā Kamā Yaqūmu Al-Ladhī Yatakhhabūhu Ash-Shayṭānu Mina Al-Massi Dhālika Bi'annahum Qālū 'Innamā Al-Bay'u Mithlu Ar-Ribā Wa 'Ahalla Allāhu Al-Bay'a Wa Ḥarrama Ar-Ribā Faman Jā'ahu Maw'izatan Min Rabbihi Fāntahā Falahu Mā Salafa Wa 'Amruhu 'Ilā Allāhi Wa Man 'Āda Fa'ulā'ika 'Aṣḥābu An-Nāri Hum Fihā Khālīdūna</i>
AhmedAli	جو لوگ سود کھاتے ہیں قیامت کے دن وہ نہیں اٹھیں گے مگر جس طرح کہ وہ شخص اٹھتا ہے جس کے حواس بن نے لپٹ کر کھودے میں یہ حالت ان کی اس لیے ہوگی کہ انہوں نے کہا تھا کہ سوداگری بھی تو ایسی ہی ہے جیسے سود لینا حالانکہ اللہ نے سوداگری کو حلال کیا ہے اور سود کو حرام کیا ہے پھر جے اپنے رب کی طرف سے نصیحت پہنچی اور وہ باز آگیا تو جو پہلے لے چکا ہے وہ اسی کا رہا اور اس کا معاملہ اللہ کے حوالہ ہے اور جو کوئی پھر سود لے وہی لوگ دوزخ والے ہیں وہ اس میں ہمیشہ رہیں گے
Jalandhry	جو لوگ سود کھاتے ہیں وہ (قبروں سے) اس طرح (حواس باختہ) اٹھیں گے جیسے کسی کو جن نے لپٹ کر دیوانہ بنا دیا ہو یہ اس لئے کہ وہ کہتے ہیں کہ سود لے پتیا بھی تو (نفع کے لحاظ سے) ویسا ہی ہے جیسے سود (لینا) حالانکہ سودے کو خدا نے حلال کیا ہے اور سود کو حرام۔ تو جس شخص کے پاس خدا کی نصیحت پہنچی اور وہ (سود لینے سے) باز آگیا تو جو پہلے ہو چکا وہ اس کا۔ اور (قیامت میں) اس کا معاملہ خدا کے سپرد اور جو پھر لینے لگا تو ایسے لوگ دوزخی ہیں کہ ہمیشہ دوزخ میں (میلے) رہیں گے
YusufAli	Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the Fire: they will abide therein (for ever).
M.Khan	Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein
Pickthal	Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.
Shakir	Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

## يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

the interest	الرِّبَا	Allah	اللَّهُ	deprives of blessings	يَمْحَقُ
and Allah	وَاللَّهُ	to (alms giving) deeds of charity	الصَّدَقَاتِ ۚ	and gives increase	وَيُزِيهِ
all	كُلِّ	like	يُحِبُّ	does not	لَا
		sinners	أَثِيمٍ	ungrateful	كَفَّارٍ

Translit *Yamḥaqu Allāhu Ar-Ribā Wa Yurbī Aṣ-Ṣadaqāti Wa Allāhu Lā Yuhibbu Kulla Kaffārin 'Athīmīn*

## The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

AhmedAli	اللہ سود کو مٹاتا ہے اور صدقات کو بڑھاتا ہے اور اللہ کسی ناشکرے گناہگار کو پسند نہیں کرتا
Jalandhry	خدا سود کو مٹا دے (یعنی بے برکت) کرتا اور خیرات (کی برکت) کو بڑھاتا ہے اور خدا کسی ناشکرے گناہگار کو دوست نہیں رکھتا
YusufAli	Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked.
M.Khan	Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.
Pickthal	Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.
Shakir	Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿277﴾

believed	آمَنُوا	those who	الَّذِينَ	indeed	إِنَّ
and established	وَأَقَامُوا	righteous	الصَّالِحَاتِ	and did deeds	وَعَمِلُوا
Zakat	الزَّكَاةَ	and gave (paid)	وَأَتَوُا	(Salat) prayer	الصَّلَاةَ
with	عِنْدَ	their reward	أَجْرُهُمْ	for them	لَهُمْ
fear	خَوْفٌ	(and) (there is) no	وَلَا	their Lord	رَبِّهِمْ
they	هُمْ	nor	وَلَا	on them	عَلَيْهِمْ
				shall grieve	يَحْزَنُونَ

Translit	'Inna Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥātī Wa 'Aqāmū Aṣ-Ṣalāata Wa 'Ātaw Az-Zakāata Lahum 'Ajruhum 'Inda Rabbihim Wa Lā Khawfun 'Alayhim Wa Lā Hum Yahzanūna
AhmedAli	جو لوگ ایمان لائے اور نیک کام کیے اور نماز کو قائم رکھا اور زکوٰۃ دیتے رہے تو ان کے رب کے ہاں ان کا اجر ہے اور ان پر کوئی خوف نہ ہوگا اور نہ وہ غمگین ہوں گے
Jalandhry	جو لوگ ایمان لائے اور نیک عمل کرتے اور نماز پڑھتے اور زکوٰۃ دیتے رہے ان کو ان کے کاموں کا صلہ خدا کے ہاں ملے گا اور (قیامت کے دن) ان کو نہ کچھ خوف ہوا اور نہ وہ غمناک ہوں گے
YusufAli	Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear nor shall they grieve.
M.Khan	Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.
Pickthal	Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
Shakir	Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿278﴾



# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
and give up	وَذَرُوا	Allah	اللَّهِ	fear	اتَّقُوا
of	مِنْ	remained	بَقِيَ	what	مَا
you (are)	كُنْتُمْ	if	إِنْ	interest	الرِّبَا
				believers	مُؤْمِنِينَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa Dharū Mā Baqiya Mina Ar-Ribā 'InKuntum Mu'uminīna
AhmedAli	اے ایمان والو! اللہ سے ڈرو اور جو کچھ باقی سود رہ گیا ہے اسے چھوڑ دو اگر تم ایمان والے ہو
Jalandhry	مومنو! خدا سے ڈرو اور اگر ایمان رکھتے ہو تو جتنا سود باقی رہ گیا ہے اس کو چھوڑ دو
YusufAli	O ye who believe! fear Allah and give up what remains of your demand for usury, if ye are indeed believers.
M.Khan	O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onward), if you are (really) believers.
Pickthal	O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.
Shakir	O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ  
وَلَا تُظْلَمُونَ ﴿279﴾

you do (it)	تَفْعَلُوا	do not	لَمْ	but if	فَإِنْ
from	مِنْ	of war	بِحَرْبٍ	then be (permitted) warned	فَأْذَنُوا
and if	وَإِنْ	and his Messenger	وَرَسُولِهِ ۖ	Allah	اللَّهُ
(are) your capital sums	رُءُوسُ أَمْوَالِكُمْ	for you (you shall have)	فَلَكُمْ	you repent	تُبْتُمْ
and not	وَلَا	you do wrong	تَظْلِمُونَ	not	لَا
				you will be wronged	تُظْلَمُونَ

Translit	Fa'in Lam Taf'alū Fa'dhanū Bihārbīn Mina Allāhi Wa Rasūlihi Wa 'In Tubtum Falakum Ru'ūsū 'Amwālikum Lā Taẓlimūna Wa Lā Tuẓlamūna
AhmedAli	اگر تم نے نہ چھوڑا تو اللہ اور اس کے رسول کی طرف سے تمہارے خلاف اعلان جنگ ہے اور اگر توبہ کر لو تو اصل مال تمہارا تمہارے واسطے ہے نہ تم کسی پر ظلم کرو اور نہ تم پر ظلم کیا جائے گا
Jalandhry	اگر ایسا نہ کرو گے تو خبردار ہو جاؤ (کہ تم) خدا اور رسول سے جنگ کرنے کے لئے (تیار ہوتے ہو) اور اگر توبہ کر لو گے (اور سود چھوڑ دو گے) تو تم کو اپنی اصل رقم لینے کا حق ہے جس میں نہ اوروں کا نقصان اور تمہارا نقصان

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

YusufAli	If ye do it not, take notice of war from Allah and His Messenger: but if ye repent ye shall have your capital sums; deal not unjustly and ye shall not be dealt with unjustly.
M.Khan	And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).
Pickthal	And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.
Shakir	But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

﴿280﴾

in difficulty	ذُو عُسْرَةٍ	(debtor) is	كَانَ	and if	وَإِنْ
(his) ease	مَيْسَرَةٍ ۚ	until	إِلَىٰ	then delay	فَنَظِرَةٌ
(is) better	خَيْرٌ	you remit it by way of Charity	تَصَدَّقُوا	and that	وَأَنْ
you did	كُنْتُمْ	if	إِنْ	for you	لَكُمْ ۖ
				know	تَعْلَمُونَ

Translit	Wa 'In Kāna <i>Dhū</i> `Ussratin Fanaẓīratun 'Ilā Maysaratin Wa 'An Taṣaddaqū <i>Khayrun Lakum</i> 'In Kuntum Ta`lamūna
AhmedAli	اور اگر وہ تنگ دست ہے تو آسودہ مالی تک ملت دینی پائیے اور بخش دو تو تمہارے لیے بہت ہی بہتر ہے اگر تم جانتے ہو
Jalandhry	اور اگر قرض لینے والا تنگ دست ہو تو (اسے) کٹناش (کے حاصل ہونے) تک ملت (دو) اور اگر (زر قرض) بخش ہی دو تو تمہارے لیے زیادہ اچھا ہے بشرطیکہ سمجھو
YusufAli	If the debtor is in a difficulty grant him time till it is easy for him to repay. But if ye remit if by way of charity, that is best for you if ye only knew.
M.Khan	And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.
Pickthal	And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.
Shakir	And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿281﴾

you shall be brought back	تُرْجَعُونَ	the Day	يَوْمًا	and fear	وَاتَّقُوا
Allah	اللَّهُ ۖ	to	إِلَىٰ	wherein	فِيهِ
every	كُلُّ	shall be paid	تُوَفَّىٰ	then	ثُمَّ
it earned	كَسَبَتْ	what	مَا	person/soul	نَفْسٍ

وَهُمْ	and they	لَا	not	يُظْلَمُونَ	shall be wronged
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Translit	Wa <u>Attaqū</u> Yawmāan Turja`ūna Fīhi 'Ilā Allāhi <u>Thumma</u> Tuwaffā Kullu Nafsin Mā Kasabat Wa Hum Lā Yuẓlamūna
AhmedAli	اور اس دن سے ڈرو جس دن اللہ کی طرف لوٹائے جاؤ گے پھر پھر ہر شخص کو اس کی کمائی کا پورا پورا بدلہ دے دیا جائے گا اور ان پر ظلم نہ ہوگا
Jalandhry	اور اس دن سے ڈرو جب کہ تم خدا کے حضور میں لوٹ کر جاؤ گے اور ہر شخص اپنے اعمال کا پورا پورا بدلہ پائے گا۔ اور کسی کا کچھ نقصان نہ ہوگا
YusufAli	And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.
M.Khan	And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
Pickthal	And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.
Shakir	And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ

## عَلِيمٌ ﴿282﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
a debt	بِدَيْنٍ	you contract from one another	تَدَايَنْتُمْ	when	إِذَا
fixed	مُسَمًّى	a period	أَجَلٍ	for	إِلَى
between you	بَيْنَكُمْ	let write it down	وَلْيَكْتُبْ	so write it down	فَاكْتُبُوهُ ۚ
and (should) not	وَلَا	in justice	بِالْعَدْلِ ۚ	a scribe	كَاتِبٌ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

to	أَنْ	a scribe	كَاتِبٍ	refuse	يَأْبَ
has taught him	عَلَّمَهُ	as	كَمَا	write it down	يَكْتُبُ
and let dictate	وَلْيُمْلِلِ	so let him write	فَلْيَكْتُبْ	Allah	اللَّهُ ۚ
(is) the liability	الْحَقُّ	on whom (is)	عَلَيْهِ	the one	الَّذِي
his Lord	رَبُّهُ	Allah	اللَّهُ	and let him fear	وَلْيَتَّقِ
(out) of it	مِنْهُ	diminish	يَبْخُسُ	and not	وَلَا
is	كَانَ	but if	فَإِنْ	any thing	شَيْئًا ۚ
the liability	الْحَقُّ	on whom	عَلَيْهِ	one	الَّذِي
weak	ضَعِيفًا	or	أَوْ	(of) low understanding	سَفِيهًا
capable	يَسْتَطِيعُ	not	لَا	or	أَوْ
he	هُوَ	dictates	يُمْلِئُ	that	أَنْ
in justice	بِالْعَدْلِ ۚ	his guardian	وَلِيِّهُ	then let dictate	فَلْيُمْلِلِ
of	مِنْ	two witnesses	شَهِيدَيْنِ	and call for evidence	وَاسْتَشْهِدُوا
not	لَمْ	and if	فَإِنْ	your men	رِجَالَكُمْ ۚ
then a man	فَرَجُلٍ	two men	رَجُلَيْنِ	be available	يَكُونَا
you agree	تَرْضَوْنَ	of those	مِمَّنْ	and two women	وَأَمْرَاتَانِ
(so) that (if)	أَنْ	witnesses	الشُّهَدَاءِ	of (as)	مِنْ
reminds	فَتَذَكَّرُ	one of (two women)	إِحْدَاهُمَا	errs	تَضِلُّ
and (should) not	وَلَا	other	الْأُخْرَى ۚ	one of (them) (two women)	إِحْدَاهُمَا
when	إِذَا	the witness	الشُّهَدَاءُ	refuse	يَأْبَ
become weary	تَسْأَمُوا	and (do) not	وَلَا	they are called	مَا دُعُوا ۚ
small	صَغِيرًا	you write it down	تَكْتُبُوهُ	that	أَنْ
for evidence	إِلَى	large	كَبِيرًا	or	أَوْ
more just (fairest)	أَفْضَلُ	that (is)	ذَلِكَمُ	its period	أَجَلِهِ ۚ
and more reliable	وَأَقْوَمُ	Allah	اللَّهُ	(in the sight of) with	عِنْدَ
that do not	أَلَّا	and nearer (to)	وَأَذْنَى	for evidence	لِلشَّهَادَةِ
that	أَنْ	except	إِلَّا	you have doubts	تَرْتَابُوا ۚ
present	حَاضِرَةً	a trade	تِجَارَةً	it be	تَكُونَ
then (there is) not	فَلَيْسَ	among yourselves	بَيْنَكُمْ	you carry it out	تُدِيرُونَهَا
that do not	أَلَّا	sin	جُنَاحٌ	on you	عَلَيْكُمْ

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

when	إِذَا	but take witnesses	وَأَشْهِدُوا	you write it down	تَكْتُبُوهَا ۖ
let suffer harm	يُضَارَّ	neither	وَلَا	you trade with one another	تَبَايَعْتُمْ ۚ
witness	شَهِيدٌ ۚ	nor	وَلَا	scribe	كَاتِبٌ
then it is	فَإِنَّهُ	you do it	تَفْعَلُوا	and if	وَإِنْ
so fear	وَاتَّقُوا	on your part	بِكُمْ ۚ	wickedness	فُسُوقٌ
Allah	اللَّهُ ۚ	and teaches you	وَيُعَلِّمُكُمُ	Allah	اللَّهُ ۚ
thing	شَيْءٍ	of every	بِكُلِّ	and Allah	وَاللَّهُ
				(is) All-Knower	عَلِيمٌ

Translit	<p>Yā 'Ayyuhā Al-Ladhīnā 'Āmanū 'Idhā Tadāyantum Bīdaynin 'Ilā 'Ajalin Musammāan Fāktubūhu Wa Līaktub Baynakum Kātibun Bil- 'Adli Wa Lā Ya'ba Kātibun 'An Yaktuba Kamā 'Allamahu Allāhu Falyaktub Wa Lūmlili Al-Ladhī 'Alayhi Al-Ĥaqqu Wa Līattaqi Allāha Rabbahu Wa Lā Yabkhas Minhu Shay'ān Fa'in Kāna Al-Ladhī 'Alayhi Al-Ĥaqqu Safihāan 'Aw Ā'ifāan 'Aw Lā Yastaṭī'u 'An Yumilla Huwa Falyumlil Walīyuhu Bil- 'Adli Wa Astash/hidū Shāhīdayni Min Rijālikum Fa'in Lam Yakūnā Rajulayni Farajulun Wa Amra'atāni Mimman Tardāwna Mina Ash-Shuhadā'i 'An Taḍilla 'Idhāhumā Fatudhakkira 'Idhāhumā Al-'Ukhrā Wa Lā Ya'ba Ash-Shuhadā'u 'Idhā Mā Du'ū Wa Lā Tas'amū 'An Taktubūhu Ṣaghīrāan 'Aw Kabīrāan 'Ilā 'Ajalihi Dhālikum 'Aqsatu 'Inda Allāhi Wa 'Aqwamu Lilshshahādati Wa 'Adnā 'Allā Tariābū 'Illā 'An Takūna Tijāratan Hādiratan Tudīrūnahā Baynakum Falaysa 'Alaykum Junāhun 'Allā Taktubūhā Wa 'Ash/hidū 'Idhā Tabāya'tum Wa Lā Yudārra Kātibun Wa Lā Shāhīdun Wa 'In Taf'alū Fa'innahu Fusūqun Bikum Wa Attaqū Allāha Wa Yu'allimukum Allāhu Wa Allāhu Bikulli Shay'in 'Alīmūn</p>
AhmedAli	<p>اے ایمان والو! جب تم کسی وقت مقرر تک آپس میں ادھار کا معاملہ کرو تو اسے لکھ لیا کرو اور چاہیے کہ تمہارے درمیان لکھنے والے انصاف سے لکھے اور لکھنے والا لکھنے سے انکار نہ کرے جیسا کہ اس کو اللہ نے سکھایا ہے سوائے چاہیے کہ لکھ دے اور وہ شخص بتلاتا جائے کہ جس پر قرض ہے اور اللہ سے ڈرے جو اس کا رب ہے اور اس میں کچھ کم کر کے نہ لکھائے پھر اگر وہ شخص کہ جس پر قرض ہے بے وقوف ہے یا کمزور ہے یا وہ بتلا نہیں سکتا تو اس کا کارکن ٹھیک طور پر لکھوا دے اور اپنے مردوں میں سے دو گواہ کر لیا کرو پھر اگر دو مرد نہ ہوں تو ایک مرد اور دو عورتیں ان لوگوں میں سے جنہیں تم گواہوں میں سے پسند کرتے ہو تاکہ اگر ایک ان میں سے بھول جائے تو دوسری اسے یاد دلا دے اور جب گواہوں کو بلایا جائے تو انکار نہ کریں اور معاملہ چھوٹا ہو یا بڑا اس کی معیاد تک لکھنے میں سستی نہ کرو یہ لکھ لینا اللہ کے نزدیک انصاف کو زیادہ قائم رکھنے والا ہے اور شہادت کا زیادہ درست رکھنے والا ہے اور زیادہ قریب ہے اس بات کے کہ تم کسی شبہ میں نہ پڑو مگر یہ کہ سوداگری ہاتھوں ہاتھ ہو جے آپس میں لیتے دیتے ہو پھر تم پر کوئی گناہ نہیں کہ اسے نہ لکھو اور جب آپس میں سودا کرو تو گواہ بنا لو اور لکھنے والے اور گواہ بنانے والے کو تکلیف نہ دی جائے اور اگر تم نے تکلیف دی تو تمہیں گناہ ہوگا اور اللہ سے ڈرو اور اللہ تمہیں سکھاتا ہے اور اللہ ہر چیز کا جاننے والا ہے</p>
Jalandhry	<p>مومنو! جب تم آپس میں کسی میعاد معین کے لئے قرض کا معاملہ کرنے لگو تو اس کو لکھ لیا کرو اور لکھنے والا تم میں (کسی کا نقصان نہ کرے بلکہ) انصاف سے لکھے نیز لکھنے والا جیسا اسے خدا نے سکھایا ہے لکھنے سے انکار بھی نہ کرے اور دستاویز لکھ دے۔ اور جو شخص قرض لے وہی (دستاویز کا) مضمون بول کر لکھوائے اور خدا سے کہ اس کا مالک ہے خوف کرے اور زر قرض میں سے کچھ کم نہ لکھوائے۔ اور اگر قرض لینے والا بے عقل یا ضعیف ہو یا مضمون لکھوانے کی قابلیت نہ رکھتا ہو تو جو اس کا ولی ہو وہ انصاف کے ساتھ مضمون لکھوائے۔ اور اپنے میں سے دو مردوں کو (ایسے معاملے کے) گواہ کر لیا کرو۔ اور اگر دو مرد نہ ہوں تو ایک مرد اور دو عورتیں جن کو تم گواہ پسند کرو (کافی ہیں) کہ اگر ان میں سے ایک بھول جائے گی تو دوسری اسے یاد دلا دے گی۔ اور جب</p>

	<p>گواہ (گواہی کے لئے طلب کئے جائیں تو انکار نہ کریں۔ اور قرض تھوڑا ہو یا بہت اس (کی دستاویز) کے لکھنے میں کاہلی نہ کرنا۔ یہ بات خدا کے نزدیک نہایت قرین انصاف ہے اور شہادت کے لئے بھی یہ بہت درست طریقہ ہے۔ اس سے تمہیں کسی طرح کا شک وہ شبہ بھی نہیں پڑے گا۔ ہاں اگر سودا دست بدست ہو جو تم آپس میں لیتے دیتے ہو تو اگر (ایسے معاملے کی) دستاویز نہ لکھو تو تم پر کچھ گناہ نہیں۔ اور جب خرید و فروخت کیا کرو تو بھی گواہ کر لیا کرو۔ اور کاتب دستاویز اور گواہ (معاملہ کرنے والوں کا) کسی طرح نقصان نہ کریں۔ اگر تم (لوگ) ایسا کرو تو یہ تمہارے لئے گناہ کی بات ہے۔ اور خدا سے ڈرو اور (دیکھو کہ) وہ تم کو (کیسی مفید باتیں) سکھاتا ہے اور خدا ہر چیز سے واقف ہے</p>
Yusuf Ali	<p>O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write: down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear Allah, his Lord Allah and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men And if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.</p>
M. Khan	<p>O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let nither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of everything.</p>
Pickthal	<p>O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if one of the two erreth (through forgetfulness) the one of them will remind. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.</p>
Shakir	<p>O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those</p>

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whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿283﴾

on	عَلَى	you are	كُنْتُمْ	and if	وَإِنْ
you find	تَجِدُوا	and did not	وَلَمْ	a journey	سَفَرٍ
in hand	مَقْبُوضَةٌ ۖ	then a pledge	فَرِهَانٌ	a scribe	كَاتِبًا
any of you	بَعْضُكُم	trusted	أَمِنَ	but if	فَإِنْ
one who	الَّذِي	then let fulfil	فَلْيُؤَدِّ	another	بَعْضًا
and let him fear	وَلْيَتَّقِ	his trust	أَمَانَتَهُ	is trusted	أُؤْتِمِنَ
and (do) not	وَلَا	his Lord	رَبَّهُ ۚ	Allah	اللَّهُ
and who	وَمَنْ	the evidence	الشَّهَادَةَ ۚ	you conceal	تَكْتُمُوا
(is) sinful	آثِمٌ	surely he	فَإِنَّهُ	conceals it	يَكْتُمْهَا
of what	بِمَا	and Allah	وَاللَّهُ	(his) heart	قَلْبُهُ ۚ
		(is) All-knower	عَلِيمٌ	you do	تَعْمَلُونَ

Translit	Wa 'In Kuntum `Alá Safarin Wa Lam Tjidū Kātībān Farihānun Maqbūdatun Fa'in 'Amina Ba`dukum Ba`dāan Falyu'uaddi Al-Ladhī A'utumina 'Amānatahu Wa Līattaqi Allāha Rabbahu Wa Lā Taktumū Ash-Shahādata Wa Man Yaktumhā Fa'innahu 'Āthimun Qalbuhu Wa Allāhu Bimā Ta'malūna `Alīmun
AhmedAli	اور اگر تم سفر میں ہو اور کوئی لکھنے والا نہ پاؤ تو گروسی پر قبضہ کیا جائے اور اگر ایک تم میں سے دوسرے پر اعتبار کرے تو پائیے کہ وہ شخص امانت ادا کرے جس پر اعتبار کیا گیا اور اپنے اللہ سے ڈرے جو اس کا رب ہے اور گواہی کو نہ چھپاؤ اور جو شخص اسے چھپائے گا تو بے شک اس کا دل گناہگار ہے اور جو کچھ تم کرتے ہو اللہ خوب جانتا ہے
Jalandhry	اور اگر تم سفر پر ہو اور (دستاویز) لکھنے والا مل نہ سکے تو (کوئی چیز) رہن یا قبضہ رکھ کر (قرض لے لو) اور اگر کوئی کسی کو امین سمجھے (یعنی رہن کے بغیر قرض دیدے) تو امانت ادا کو پائیے کہ صاحب امانت کی امانت ادا کر دے اور خدا سے جو اس کا پروردگار ہے ڈرے۔ اور (دیکھنا) شہادت کو مت چھپانا۔ جو اس کو چھپائے گا وہ دل کا گناہگار ہوگا۔ اور خدا تمہارے سب کاموں سے واقف ہے
YusufAli	If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust, with another, let the trustee— (faithfully) discharge his trust and let him fear



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	his Lord. Conceal not evidence; for whoever conceals it his heart is tainted with sin. And Allah knoweth all that ye do.
M.Khan	And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allāh is All-Knower of what you do.
Pickthal	If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.
Shakir	And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ  
اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿284﴾

لِلّٰهِ	for Allah (is)	مَا	what	فِي	(is) in
السَّمَاوَاتِ	the heavens	وَمَا	and what (is)	فِي	in
الْأَرْضِ ۚ	the earth	وَإِنْ	and if	تُبْدُوا	you declare
مَا	what	فِي	(is) in	أَنْفُسِكُمْ	your own selves
أَوْ	or	تُخْفُوهُ	you conceal it	يُحَاسِبْكُمْ	will call you to account
بِهِ	for it	اللَّهُ ۚ	Allah	فَيَغْفِرُ	and will forgive
لِمَنْ	(to) whom	يَشَاءُ	He wills	وَيُعَذِّبُ	and will punish
مَنْ	whom	يَشَاءُ ۚ	He wills	وَاللَّهُ	and Allah
عَلَىٰ	over	كُلِّ	every	شَيْءٍ	thing
قَدِيرٌ	(is) All-Powerful				

Translit	Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa 'In Tubdū Mā Fī 'Anfusikum 'Aw Tukhfūhu Yuhāsibkum Bihi Allāhu Fayaghfiru Liman Yashā'u Wa Yu'adhhibu Man Yashā'u Wa Allāhu 'Alā Kulli Shay'in Qadīrun
AhmedAli	جو کچھ آسمانوں اور زمین میں ہے اللہ ہی کا ہے اور اگر تم اپنے دل کی بات ظاہر کرو گے یا چھپاؤ گے اللہ تم سے اس کا حساب لے گا پھر جس کو چاہے بخشے گا اور جسے چاہے عذاب کرے گا اور اللہ ہر چیز پر قادر ہے
Jalandhry	جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب خدا ہی کا ہے۔ تم اپنے دلوں کی بات کو ظاہر کرو گے تو یا چھپاؤ گے تو خدا تم سے اس کا حساب لے گا پھر وہ جسے چاہے مغفرت کرے اور جسے چاہے عذاب دے۔ اور خدا ہر چیز پر قادر ہے
YusufAli	To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things.

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M.Khan	To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.
Pickthal	Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.
Shakir	Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ  
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿285﴾

آمَنَ	believed	الرَّسُولُ	the Messenger	بِمَا	in what
أُنْزِلَ	was sent down	إِلَيْهِ	to him	مِنْ	from
رَبِّهِ	his Lord	وَالْمُؤْمِنُونَ	and the believers	كُلٌّ	all
آمَنَ	believed	بِاللَّهِ	in Allah	وَمَلَائِكَتِهِ	and His angels
وَكُتُبِهِ	and His Books	وَرُسُلِهِ	and His Messengers	لَا	(do) not
نُفَرِّقُ	we make distinction	بَيْنَ	between	أَحَدٍ	any one
مِنْ	of	رُسُلِهِ ۚ	His Messengers	وَقَالُوا	and they said
سَمِعْنَا	we heard	وَأَطَعْنَا ۚ	and we obeyed	غُفْرَانَكَ	(we seek) Your forgiveness
رَبَّنَا	our Lord	وَإِلَيْكَ	and to You (is)	الْمَصِيرُ	the return

Translit	'Āmana Ar-Rasūlu Bimā 'Unzila 'Ilāhi Min Rabbihi Wa Al-Mu'uminūna Kullun 'Āmana Billāhi Wa Malā'ikatihi Wa Kutubihi Wa Rusulihi Lā Nufarriqu Bayna 'Aḥadin Min Rusulihi Wa Qālū Sami'nā Wa 'Aṭā'nā Ghufṛānaka Rabbanā Wa 'Ilayka Al-Maṣīru
AhmedAli	رسول نے مان لیا جو کچھ اس پر اس کے رب کی طرف سے اترا ہے اور مسلمانوں نے بھی مان لیا سب نے اللہ کو اور اس کے فرشتوں کو اور اس کی کتابوں کو اور اس کے رسولوں کو مان لیا ہے کہتے ہیں کہ ہم اللہ کے رسولوں کو ایک دوسرے سے الگ نہیں کرتے اور کہتے ہیں ہم نے سنا اور مان لیا اے ہمارے رب تیری بخشش پابستے ہیں اور تیری ہی طرف لوٹ کر جانا ہے
Jalandhry	رسول (خدا) اس کتاب پر جو ان کے پروردگار کی طرف سے ان پر نازل ہوئی ایمان رکھتے ہیں اور مومن بھی۔ سب خدا پر اور اس کے فرشتوں پر اور اس کی کتابوں پر اور اس کے پیغمبروں پر ایمان رکھتے ہیں (اور کہتے ہیں کہ) ہم اس کے پیغمبروں سے کسی میں کچھ فرق نہیں کرتے اور وہ (خدا سے) عرض کرتے ہیں کہ ہم نے (تیرا علم) سنا اور قبول کیا۔ اے پروردگار ہم تیری بخشش مانگتے ہیں اور تیری ہی طرف لوٹ کر جانا ہے
YusufAli	The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear and we obey; (We seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys."
M.Khan	The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the

	believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."
Pickthal	The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
Shakir	The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿286﴾

Allah	اللَّهُ	burden	يُكَلِّفُ	(dose) not	لَا
to its capacity	وُسْعَهَا ۚ	but	إِلَّا	any soul	نَفْسًا
it earned (good)	كَسَبَتْ	what	مَا	for it	لَهَا
it earned (evil)	اِكْتَسَبَتْ ۗ	what	مَا	and against it	وَعَلَيْهَا
take us to task	تُؤَاخِذْنَا	do not	لَا	our Lord	رَبَّنَا
or	أَوْ	we forgot	نَسِينَا	if	إِنْ
and (do) not	وَلَا	our Lord	رَبَّنَا	we committed mistakes	أَخْطَأْنَا ۗ
(do) not	لَا	(of) which	مَا	lay on us (burdens)	تُحَمِّلْنَا
for that	بِهِ ۗ	we have	لَنَا	power	طَاقَةَ
and forgive	وَاعْفُ	from us	عَنَّا	and pardon	وَاعْفُ
You (are)	أَنْتَ	and have mercy on us	وَارْحَمْنَا ۗ	for us	لَنَا
over	عَلَى	so grant us victory	فَانصُرْنَا	our Protector	مَوْلَانَا
		the disbelieving	الْكَافِرِينَ	people	الْقَوْمِ

Translit	Lā Yukallifu Allāhu Nafsāan 'Illā Wus`ahā Lahā Mā Kasabat Wa `Alayhā Mā Aktasabat Rabbanā Lā Tu'uākhidhnā 'In Nasīnā 'Aw 'Akhṭā'nā Rabbanā Wa Lā Tahmil `Alaynā 'IṣrāanKamā Hamaltahu `Alā Al-Ladhīna Min Qablinā Rabbanā Wa Lā Tuḥammilnā Mā Lā Ṭāqata Lanā Bihi Wa A'fu `Annā Wa Aghfir Lanā Wa Arḥamnā 'Anta Mawlānā Fānṣurnā `Alā Al-Qawmi Al-Kāfirīna
AhmedAli	اللہ کسی کو اس کی طاقت کے سوا تکلیف نہیں دیتا نیکی کا فائدہ بھی اسی کو ہو گا اور برائی کی زد بھی اسی پر پڑے گی اے رب ہمارے! اگر ہم بھول جائیں یا

# The Holy Quran

The Cow

Sura # 2 – 286 Verses - Makkah

سورة البقرة

	<p>غلطی کریں تو ہمیں نہ پکڑاے رب ہمارے! اور ہم پر بھاری بوجھ نہ رکھ جیسا تو نے ہم سے پہلے لوگوں پر رکھا تھا اے رب ہمارے! اور ہم سے وہ بوجھ نہ اٹھوا جس کی ہمیں طاقت نہیں اور ہمیں معاف کر دے اور ہمیں بخش دے اور ہم پر رحم کر تو ہی ہمارا کارساز ہے کافروں کے مقابلہ میں تو ہماری مدد کر</p>
Jalandhry	<p>نہ کسی شخص کو اس کی طاقت سے زیادہ تکلیف نہیں دیتا۔ اچھے کام کرے گا تو اس کو ان کا فائدہ ملے گا برے کرے گا تو اسے ان کا نقصان پہنچے گا۔ اے پروردگار اگر ہم سے بھول یا چوک ہو گئی ہو تو ہم سے مواخذہ نہ کیجیو۔ اے پروردگار ہم پر ایسا بوجھ نہ ڈالیو جیسا تو نے ہم سے پہلے لوگوں پر ڈالا تھا۔ اے پروردگار بتنا بوجھ اٹھانے کی ہم میں طاقت نہیں اتنا ہمارے سر پر نہ رکھیو۔ اور (اے پروردگار) ہمارے گناہوں سے درگزر کر اور ہمیں بخش دے۔ اور ہم پر رحم فرما۔ تو ہی ہمارا مالک ہے اور ہم کو کافروں پر غالب فرما</p>
YusufAli	<p>On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith."</p>
M.Khan	<p>Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."</p>
Pickthal	<p>Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.</p>
Shakir	<p>Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.</p>